

# THE JAPAN CHRISTIAN QUARTERLY

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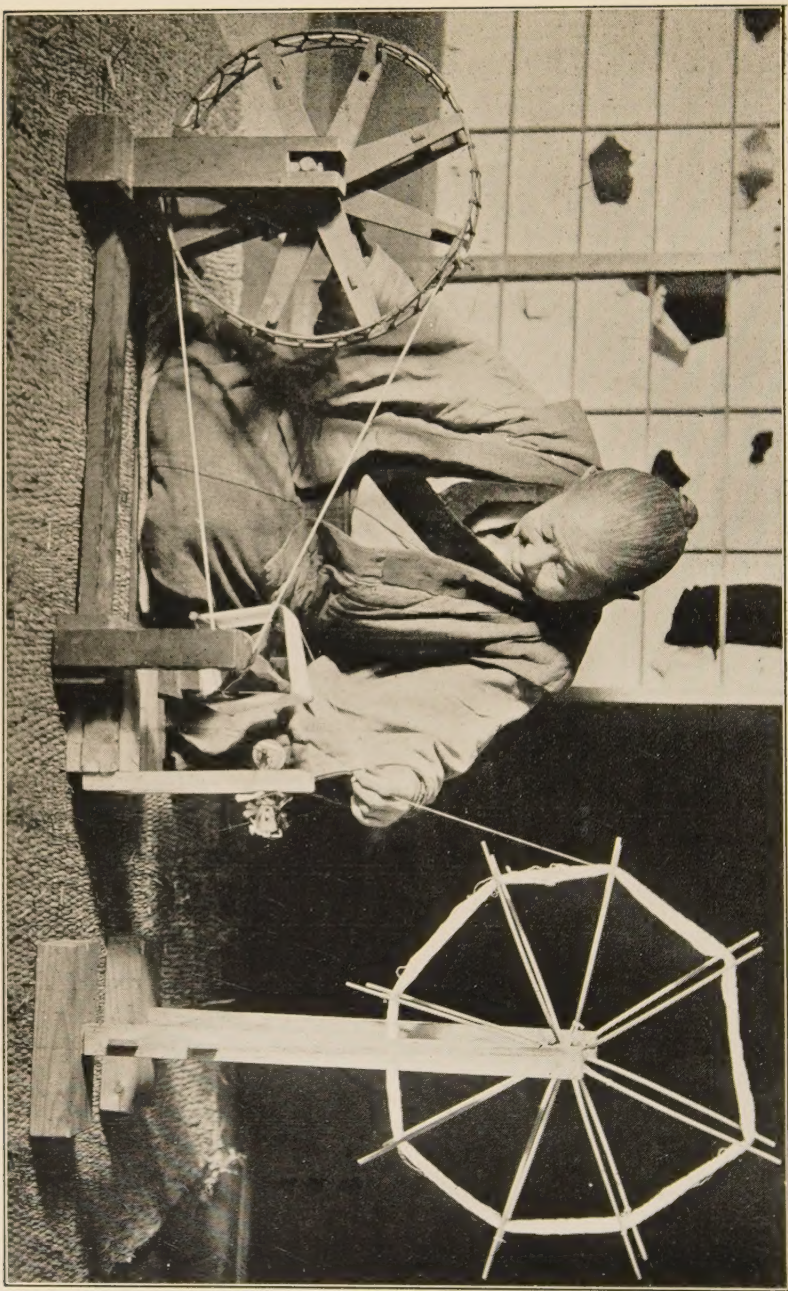
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Some poverty may be picturesque, but that does not make it more endurable !



# THE JAPAN CHRISTIAN QUARTERLY

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APRIL 1934

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## EDITORIAL NOTES

### BY WAY OF INTRODUCTION.

Some years ago the well-known Russell Henry Stafford, pastor of Old South Church in Boston, U.S.A., said that he had been trying for some months to write a sermon without once using the word "problem" in it—and had been unable to do so! No thinking person to-day could pick up a Social work number of any publication without expecting to find it as full of problems as a plum-pudding should be of raisins. Readers will find this little issue no exception, but, for various reasons, this one too-long overdue number devoted to Social Work could not possibly cover all the crowding problems in Japan (even tho it were permissible to present some of them). We have, however, tried to include some significant activities representative in our midst, regretting much that other contributions the Editors hoped for have not materialized. Some difficulties must be merely hinted at—still others yet ignored, but for some articles covering types of work not here included please see Mrs. Martha Pedley's compilation on Page 175 and search the files of your back numbers of the Quarterly for the past five years and you may find there just the information whose omission you regret. We would venture to specially recommend Mr. Hennigar's Notes on Temperance and Purity Campaigns in such a reference search, for he has consistently and generously contributed, over a period of many years, much of valuable information and of encouragement along these lines.

Just now, the world around, economic exigencies absorb a large amount of our attention. In America, at the last National Federation of Women's Clubs Convention it was reported that during the year 1932-3 attendance by Women's Club members at dances and bridge-parties had decreased about fifty per cent, and that for this current year, over the U.S., 14,600 women's organizations had undertaken some form of study of economic problems. The American Y.W.C.A. Program for this year also includes a similar definite plan of its members to better inform themselves along this line.

With the passing of each year the old *laissez faire* policy becomes less and less in favor for Churches as well as for individual Christians. Paul listed lack of knowledge as a sin. Anglo-Saxon jurisprudence says that ignorance of the law is no excuse by which an offender may plead not guilty. How sad then the statement of a Japanese College student who apologized for almost fainting when she made her first visit to a slum district—"You see, Sensei," she said, "We have always been trained not to look at disagreeable things. I had never dreamed life could be like this!" Christ did not take such an attitude; surgeons could not. If it is true that poverty and crime are diseases of society, how can women (as well as men) learn how to cure, or better still, to *prevent* such ills unless we go about with alert intelligence—not merely accepting stray opportunities that chance to come our way for helpfulness, but going out (as Grenfell and Livingstone did) in search of ways to give aid.

Only to-day the Editor found, at the end of a student's notebook this naive little tribute—"I am so glad I could have Sociology Class and your this Applied Christianity Class. My mind is enlarged very much by these, because I had never before thought that there are so many problems waiting for our helps. I am very sorry that now I am graduating, I can have no more such class in future, but I am very happy that now I have an eye for society, tho of course that is not enough!"

Shakespeare wrote of a certain English King: "He lived all his life in a narrow valley, singing hymns." But Dr. Frank Norwood, of City Temple, London, recently said to an audience in Kobe—"Faith means courage, too, and implies a sense of *work*." Of



course we listeners remembered the brave slogan of James—that "Faith without works is dead." Heaven knows there's enough work for all of us. The following pages tell of some valiant beginnings at tasks heavy and in some cases tragically unpleasant (the Leper Work might seem so to some) but the workers assure us it is all pregnant with hopefulness and the joy of service "In His Name."

One particularly sorry lack in Japan which regrettably goes too-little mentioned in the following pages is that lack of any extensive movement here to solve the recreational problem; one of the most serious in this country. The Y.W.C.A. and the Y.M.C.A.s (both Christian and Governmental) are always aware and attempting to do something toward local solutions—but the city governments and the Churches pretty generally seem to have too-much ignored responsibility for leisure time—yet by the use of that free time are individuals and nations judged! Cafes, cheap dance-halls, gambling-parlors, geisha-houses and juvenile courts must continue to thrive until a wiser society offers more attractive substitutes. We all say so—yet who does anything *much*?

However, we would close this too-lengthy "introduction" on a note of hope by reminding ourselves of the recent encouraging emphasis on more practical applications of the teachings in our Christian Theological Schools—Meiji Gakuin, Kwansei Gakuin, Doshisha, and others. True, the Colleges lag in this respect—most lamentably the Women's Colleges—so that we may seem still to deserve the lines Elizabeth Barrett Browning wrote in reproach of earlier English women—

"I call you hard to general suffering!  
Here's the world half-blind with intellectual light—  
Half brutalized with "civilization"—  
(having caught the plague in silks from Tarsus,  
shrieking east and west along a thousand railways!  
mad with pain and sin, too!)  
Does one woman of you all (ye, who weep so easily!)  
Does one of you stand still from dancing—  
Stop from stringing pearls, and pine and die  
Because of the great sum of human anguish?"

Show me a tear wet as Cordelia's in eyes as bright as yours,  
 Because the world is mad! You cannot count that you  
 Should weep for this account—not you!  
 You weep for what you know—  
 A black-haired child, sick in a fever—  
 If you but touch him once (tho but so little as with your finger-tip)  
 Will set you weeping—But a million souls?  
 You could as soon weep for the rule of three  
 Or compound fractions! Therefore this same world  
 Is uncomprehended by you—woman as you are—  
 Mere woman, personal and passionate!  
 You give us doting Mothers, perfect wives and enduring saints—  
 But we get no Christ from you!"

Yet there are here and there fine College-trained women having attained "the eye for society" who are splendid laborers in the fields so white for harvest. How much more efficient they might earlier have become if they could have had the advantage Western College students have (the study of more economics and sociology and a period of training and actual experience under direction) who can tell?

May we not all add to the seeing eye, the understanding heart and the co-operative, intercessory prayer, a bit more of determined, practical *action* in our campaign for The Kingdom of God?

I. Mac.

#### THE NEW CHILD WELFARE LAW.

Some one has said "If you wish to do something really constructive for a community or a nation help a child." Japan's law-makers, on the 1st day of October, 1934, finally succeeded in making it possible for many children to be helped. (It has been roughly estimated that the number in Tokyo might approximate 17,000 and perhaps 15,000 more in the Kwansai district—if the provisions of this new law might be enforced with efficiency). That is occasion enough for joy in any Social Service number of any magazine!

The law reads "No child under 14 may hereafter be forced to beg on the streets nor to be sent to collect money or food from



house to house—nor may they be compelled to engage in dangerous performances such as acrobatic work. No invalid or deformed child may be exposed to public view for the purpose of securing money. No child under 14 may be employed as a waitress or geisha where alcoholic drink is being served. Of course, there are the customary exceptions—in this case permission may be given by the Governor for theatrical performances, selling small wares etc., but then the law says “four days of rest must be allowed, and the work must never be more than eight hours at a time, and not after nine o'clock in the evening.”

The law provides as punishment a prison term of not more than one year or fines up to ¥1,000, and specifically states that ignorance of the child's age shall constitute no defence. (It is interesting to note that when this law was first introduced into the Diet in 1932 the punishment at that time requested was but three months imprisonment, but that now, as passed, two years later, the time has been increased to a maximum of one year). One may draw inferences, and the forces for good are to be congratulated on having had determined men pushing this constructive legislation.

Of course there will be difficulty for some time about the enforcement. The Editor served for some years on the Mendicancy Committee of a certain American City where all street peddlars and those who wished licenses for begging were strictly investigated—she therefore knows many of the “tricks of the trade” practiced by such folk, but also appreciates the more deeply the need for help in cases of genuine need. The public everywhere needs much education along this line. In Tokyo a mass meeting was held to which were summoned representatives of some three hundred child welfare organizations, police, etc., with an appeal to help create a public opinion which will report cases for investigation. In the Kobe district, however, the law as to children's begging on the street seems yet quite ignored.

A confectioner on a main street opposite where a woman with a particularly pathetic baby sits habitually thru all weathers, reports that she often buys sweets of him and that she confided her receipts to be, even on rainy days, an average of Yen two, and in fair times about Yen five per day. (Pretty good, in these days of depression, for an “unskilled worker—or is she “unskilled?” Often

the children, (even with leprous beggars!) are not their own, but are rented by them from their parents—some of these children attend the Baptist Kindergarten in Shinkawa when their beggar-employers are not requiring their services. This law should eventually help such children now learning the dangerous, anti-social theory of "getting something for nothing." We watched, one winter day, in a busy public street, not long since, a group of children setting up their own trade founded on the premise, "The world owes us a living." Two or three little middle-school boys (dressed fairly well in school uniforms) led a small, pale lad perhaps five or six years old to a chilly street-corner. There they took off his warm, quite clean and good-looking clothes and substituted some very filthy old ragged things they had brought with them in a bundle—sat him down on the pavement with a bowl in front of him and ran laughing away. Two little girls farther along the street, selling small cards called "tsujiura" were evidently "in the game" also, and altogether it was a pretty pathetic evidence of some early training you wouldn't want *your* children to have. The Chief of the Social Service Section in any City would appreciate it if cases of law-breaking of these types are reported, but of course it will take some time before the public can be educated to take responsibility along these lines.

Surely Christian, thinking-men and women should know to-day as much as Plato when he told the Greeks: "He who gives money to a street beggar does but throw it into a bottomless hole"—and if we stop to consider before we toss our coppers lightly into a hat on the pavement (often only to ease a troublesome conscience?) we shall know that there must be more constructive ways to help if the need is genuine.

One more significant and encouraging thing is that the makers of the law have thus made public their conviction that young girls should not be at work where men are drinking—and that is fine advance.

Yet how far are we still, in every land, from that high ideal called "The Children's Charter" which was framed by The League of Nation's Child Welfare Section as long ago as 1924!—

1. The Child should be given the means needed for its normal development, both materially and spiritually.



2. The Child that is hungry should be fed; the child that is sick should be nursed; the child that is backward should be helped; the erring child should be reclaimed; and the orphan and the waif should be sheltered and succoured.
3. The Child should be the first to receive relief in times of any distress.
4. The Child should be put in a position to earn a livelihood and should be protected against every form of exploitation.
5. The Child should be brought up in the consciousness that its talents are to be used in the service of its fellow men.

*I. Mac.*

PRAYER FOR THE CHILDREN OF THE WORLD.

O Thou great Father of the weak, lay Thy hand tenderly on all the little children of earth and bless them. Be good to all children who long in vain for human love, or for flowers and water and the sweet breast of Nature. But bless with a seven-fold blessing the young lives whose slender shoulders are already bowed beneath the yoke of toil, and whose glad growth is being stunted forever. Suffer not their little bodies to be utterly sapped and their minds given over to stupidity and the vices of an empty soul. We have all jointly deserved the millstone of Thy wrath for making these little ones to stumble and fall. Grant all employers of labor stout hearts to refuse enrichment at such a price. Grant to all the citizens and officers of states which now permit such wrongs the grace of holy anger. Help us to remember that every child of our community is in very truth our child, a member of our great family. By the Holy Child that nestled in Mary's bosom, by the memories of our own childhood joys and sorrows, by the sacred possibilities that slumber in every child we beseech Thee to save us from killing the sweetness of young life for any greed of gain.

*Walter Rauschenbusch*

PAGE OF EDITORIAL POST-SCRIPTS.

(Because the Editor is a woman you would expect these anyway)

We deeply regret that we were not able to include in our Table of Contents for this issue a promised article by the famous Blind-Philosopher-Teacher, Prof. Iwahashi—about his work and plans for the blind in this country. But since our next issue, in July, is to be an Educational one, his paper may be quite as germane at that time.

The Editor is in receipt of an interesting and valuable translation, made by Wm. Q. McKnight of Sendai, of the Industrial Cooperative Propaganda Pamphlet No. 6—telling of The Industrial Cooperative Central Association in Japan. The paper of some thirteen pages was too long to be used in this publication—but we are glad to recommend it and to loan it if readers are interested.

Please note that the triennial convention of The World W.C.T.U. will be held in Sweden, July 20-25th, 1934. This is the first time a world's convention has been planned for northern Europe. It is fortunate that Rev. and Mrs. E. C. Hennigar of Tokyo are to be in attendance—readers will remember Mr. Hennigar as the faithful contributor, over a period of years, of News Notes on Purity and Temperance for this magazine. (See Index on Pages 175-9).

Readers may look forward in our next issue to a review of a most interesting book recently received from J. Merle Davis, well-known in Japan. Mr. Davis was last year Chairman of a Commission of Enquiry into Industry in Africa (made under auspices of the International Missionary Council) and this book is the entertainingly compiled report of that investigation. Perhaps you will not care to wait for the review so we give name "Modern Industry and the African" and publisher, MacMillan and Co.



## APPLIED CHRISTIANITY IN THE PARISH CHURCH

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By J. KENNETH MORRIS

The Church, to-day, is faced with what future historians may call, its greatest challenge. People are seriously asking, Is the Church necessary? And the answer may be found in the question, Is the Church indispensable to social reconstruction? Social reconstruction is going on, in some places violently, in others gradually; but in no period of the world's history have the masses been so awakened as to-day, and the question is, What part shall the Church have in it? We, who have been born and reared in the shadow of the Church, love it; we have found life, hope and happiness in its message, worship and sacraments, but the great mass of humanity is outside. The Church touches, perhaps, less than a quarter of the world's population. Even in America it cannot be said to be of vital importance to more than half the population. How do the masses outside the Church evaluate it? They have but one measure: the service it renders. Christianity reaches the unchurched by the practical application of the gospel message. The Gospel of Love must be demonstrated. To answer the challenge of the world to-day the Church must show its message made real through applied Christianity, and become an energizing force in social reconstruction. This is the position of members and workers in the Church of the Resurrection, Kyoto. Our *raison d'être* is our ability to be of social, as well as of spiritual value to the community.

One night, about four years ago, the vestry, composed of Japanese young men, mostly weavers, were discussing means by which the church might raise some money. The church having been in that locality fifteen years, we proposed, "Let us go to the community for the money needed." "Oh, we could not do that," someone replied, "The people in the community aren't interested in helping us." "Well," we said, "that depends on how interested the church has been in helping them. Is the Church indispensable

to the community life? Would the people care if the Church went away?" As we faced this question, there was complete silence. Then someone said, "No. The Church's being here hasn't made any real difference in the well-being of the community. We have won a few converts and made a few friends, but no one would really care whether the Church stayed or left." Confronted with this pathetic situation, we began at once to examine our position, deciding to study our community with a view to finding out ways in which the Church might serve more effectively, and so, finally, become indispensable to the community life. We set about making inquiries; looked over our church building, resources and personnel; sort out community needs and weighed our ability to supply them.

At the next vestry meeting the same group of young men gathered, but how different their attitude! We did not discuss means of raising money, but, what service might we render the community? If through prayer and wise judgement a necessary and constructive service project should be determined on, we knew God would supply our financial needs to carry it out. Immediately someone said, "For many years people in the community have expressed a desire for a kindergarten. But having no building, nor anyone sufficiently interested to take the lead, nothing has been done. Could this building be adapted for a kindergarten?" Well, all took a look at the building. It would not make an ideal kindergarten, but certainly could be used. It would mean tearing out our pretty little Japanese garden to make room for the playground, and using the church itself for the kindergarten room. But it would do. Besides the building was being used only once a week.

The matter was put before the church and all agreed that there was no reason why a small kindergarten should not be opened, provided the community would support it. The Mission could give no aid at all. After discussing the proposition at some length, it was decided to give a concert to raise funds for equipment, and to charge enough in fees to pay expenses. Five hundred yen was finally raised and more children applied than could be accommodated.

What an enthusiastic vestry assembled at our next meeting! Faces were beaming. Their church had begun to render a new type of constructive service it had stepped up to the firing line to battle with community problems. A new spirit began to permeate



all activities. Church attendance increased and evangelistic zeal abounded.

But we were still not using our full resources—even though all our money was gone! In the building were many rooms. Two were not being used at all. Was there any other community need we might supply? We began to investigate again, and found a pressing need among our own church people as well as the community. It was a health problem. Out of some forty members, comprising the church, not one was in really good health. In practically every home there was at least one case of tuberculosis.

To appreciate the situation one must know something of the community. The church is located in Nishijin, Kyoto City. The people are mostly weavers. Here for centuries men and women have woven the gorgeous *obi* worn by brides and women of wealth. The loom room has a dirt floor and under each machine there is a hole about two feet deep in which are the pedals of the loom. The operator sits with his feet in the hole. The ground is always cold and damp. Even in summer it never dries out. In winter those, who can afford it put a brazier in the hole. This warms the legs, but the fumes injure the lungs. As this weaving is mainly a home-industry labor laws do not apply, so the hours of work are usually twelve to fifteen a day, with two holidays a month. Wages are low. A good worker, by putting in fifteen hours a day, may make as much as ¥1.30. The diet being poorly balanced, beri-beri is very prevalent, which, of course, aggravates tubercular tendencies, while the dampness about the legs produces colds and rheumatism.

As all but one of the vestrymen were weavers they knew only too well the health problem. If we could do anything to help solve this problem we would render a truly great service to the community. We knew a very consecrated Christian doctor with whom we conferred. Dr. Fujino at once volunteered his services twice a month to serve in a health clinic to be held at the church. The Mission contributed ¥100.00 for equipment, and the Health Clinic came into being. A Christian nurse came to help on clinic days. Encouraged by the number who came and the possibilities that opened up for greater service, we next consulted with the Social Service Bureau of the city, telling them our hopes and plans. Scarcely had we finished speaking when a fine young doctor, a

child specialist, connected with the Public Health Department, volunteered to help us two days a month, examine regularly all the kindergarten children, and any other children that might be brought there.

As the work advanced, two years later, the way opened for us to sell our property, buy a better location and build a temporary building more suitable for our social service activities. Also as friends heard of our work money was contributed, making it finally possible to have the clinic twice a week. The University Hospital agreed to supply a doctor every Friday and another doctor volunteered. With the removal to the new building we were able to secure the full time services of a trained visiting nurse. She supervises the clinic, health of the kindergarten children and visits about 75 homes a month. Her visiting is confined to the weavers and small slum groups in the community. In her brown uniform, with white collar and cuffs, daily, she may be seen going into the homes of the people, observing conditions, teaching the mothers in the care of the babies and the sick.

One day, from the door of his house, one of the young vestrymen saw and heard the following: Miss Go, the nurse, having called on a young mother, had just gone, when the mother came out in the street where several women neighbors had gathered out of curiosity to see what the girl in the brown uniform was about, with tears running down her cheeks the mother went up hastily to the group, exclaiming, "What do you think? That nurse from the church came to my house and told me how to keep my baby well, how to feed him, and nurse him, and care for him! How kind she was! Oh, I am so happy!" And was the vestryman happy? He has never ceased talking of it. For he saw the vision of service his church could render realized before his eyes. He saw in the nurse the Master going again among His own to minister, share their burdens and show the way to the abundant life. The whole church has been aroused to its obligation to follow the Master in loving service.

In what other ways can the church serve and reveal Christ, is always a question with us. The young men found a way through equipping a room for reading and recreation for the young people of the church and community. They have put in it books, magazines and games. It was discovered also that we could render



a service through lectures on timely subjects. We have tried to arrange a lecture once a month by some authority on such subjects as: Christianity and the Home; Christianity and Economic Problems; Christianity and Patriotism; Christianity and World Problems; Cooperatives; Health Talks: Care of the Teeth; Social Agencies in Kyoto; Astronomy; Philosophy; etc. A regular part of our program for three years has been lectures by Mrs. C. B. Olds on Sex Education.

One idea behind the work at the Church of the Resurrection is sharing. We recognize that all that we have of value must be shared with the community. Therefore we share as far as possible our land and building. The building is available for community meetings and the yard for recreation. We share the building through the kindergarten, clinic, recreation room and for lectures. But some of us have education, advantages of travel and extended study which others have not. This education has been at the expense of the community, so we must share it with the community. We discussed ways and means of doing this, finally deciding to experiment with a night school for three months. It is now in operation. We have a fine group of twelve to fifteen attending, about half are Koreans, and about half are women. The group is composed of laborers, telephone operators, a taxi driver, a druggist apprentice, housemaids, etc. At our first meeting with the group we discussed what they wished to study. We impressed upon them that the school was theirs and we were there to share with them whatever we could. They decided on English, Korean, algebra, political and social science, with a period for recreation. There are four teachers, all volunteers. During the recreation period Miss Thora Johnson of St. Agnes' Girls' School is teaching them folk dancing and a wholesome play life. There is no financial problem because elaborate equipment is not required, the building is provided, and all teachers are volunteers. A fee of 50 sen per month pays for light and heat. The future of this experiment is with the students and the community. If they feel it has been worth-while and wish to continue we shall do so. We stand ready to share with them all that we have. This simple process of sharing has not only enlarged our social vision, but, also, has taught us a great deal about God.

There is probably no problem of more vital importance to young men and women than marriage. Our church is made up so largely of young men and women that this problem has been well to the forefront in our thinking. We have tried to work out a plan combining Japanese and Western customs. Young people, recognizing that marriage without friendship beforehand is apt to be a failure, have tried to select their own life partners, sometimes only to find their parents unwilling to allow the match. Is there a middle path by which all may be satisfied—youth have its choice and parents give their consent? We believe we have found a way. For example, when a young man wishes to marry we discuss with him freely the sort of girl he would like. Does he know of such a girl? Usually not. Then we inquire among friends for a suitable girl. Having found her, we explain to her representative that the young man would be interested in meeting her, properly chaperoned, and forming an acquaintance, if friendship deepens into love he would like to marry her, but if not then each is free to stop the acquaintance any time. Sometimes one meeting has been sufficient to show one or the other that he or she is not interested. Sometimes the reasons for breaking off are trivial. We introduced a boy to a very nice Christian factory girl, but he objected because her hands were swollen with chilblains. A girl, after meeting a boy several times, broke off the match, saying that he was not interesting. We have not yet had time to say whether the plan is a good one or not. Some young men have frankly stated that they would rather have the marriage arranged in the old way, because it would be too embarrassing to marry a girl one knew! In a small church the number of cases is small. But the young people as a whole approve of the scheme and we hope for its success in time, resulting in more happy and permanent marriages based upon love. We have tried with every marriage to give sound instruction on the marriage state, and to get the parties to read what books are available on the subject in Japanese. One of the most successful marriages we know of was between two weavers, both Christians. They broke all traditions and attended church together regularly for several months before the wedding. They were carefully instructed in the common pit-falls of married life, and in ways to share and make their home as well as their personal relationships happy. They



have been married two years and are apparently supremely happy. So we believe our plan may work if really given a chance.

Our work, also, brings us in contact with the unemployed, "lumpens," and others facing life's most fearful problems. When they appeal to the Church they have a right to expect the same sympathetic understanding and constructive aid that Jesus Himself would give. No church should ever turn away anyone in need by merely giving him a few coppers or a meal without first honestly trying to enter into that person's problems, sharing the burden with him, and together seek a right solution. When anyone appeals to us we ask him to sit down and tell us all about his problems. We have listened to heart-breaking stories covering nearly all of life's tragedies, stories of hunger and black despair, of delinquent children, of young men asking only for a chance to earn a living; stories of men sick, homeless and friendless. We help the applicant to a realization of his true situation and most poignant need, bring him eventually face to face with the question, "Is not your real need deeper than money, food or even work? Is it not really new life, new hope?" Some few say, "That is my problem—a new motive for living and striving." Some merely thank us and go their way. If any wish our cooperation we make a thorough investigation of his case, visit his house, inquire of references, give medical examination and treatment, help him find employment, and provide food and lodging until the case is disposed of. We have found the police sympathetic with our efforts, even to the extent of sending two men to their homes in Korea. Last Fall there came to the church a young man, whose face, neck and hands were broken out with running syphilitic sores, mumbling a few words he asked money for a meal. We put to him the usual inquiries. With the first question he raised his head in a surprised manner and looked us straight in the eye; at the mention of new life hope flashed over his face. We asked him, could he work? He replied, "I am weak and sick; but I will gladly do anything if you give me a chance." Asking him to work in the yard, we promised him supper and a night's lodging and told him to come back the next morning for a medical examination and to begin treatment. He has been with us through the winter. The last Wasserman test was negative. He is regaining his health and working every day. But more than that, he has found new life, hope, friends—and God.

There are so many fields of social service awaiting the Church in Japan that one is bewildered by the opportunities at hand. We have been amazed at how many activities can be carried on with volunteers at practically no expense. As we look back over the past four years we thank God and take courage to "attempt great things for God, expect great things from God." At a recent meeting of the vestry they reaffirmed their attitude towards the social service program of the parish, declaring they could not conscientiously go back to the former so-called purely evangelistic program, and feel they were giving people the whole gospel. There has been no slackening of evangelistic zeal; instead, it has been greatly increased and evangelism has taken on a wider meaning. Our people are interested in building a new social order, which shall begin in the hearts of men, but be expressed in their personal and communal lives.

This is no time for sentimental thinking about the Church. It must prove itself to be what it claims to be and what we believe it to be—the Body of Christ—by getting into the daily problems of the people and doing something about them, just as Jesus Himself did. In no other way can the Church meet the challenge of the masses for social reconstruction and have a place in the new order which we pray may be called the Kingdom of God.

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In Hyogo Ken (which includes the city of Kobe) 33,822 women are employed in factories using more than 50 people. Their average age is from 16-19 years and 95% of them are living away from their own homes. Their average working hours are *eleven*, and the average wage is not more than Yen 1.00 per day. But Jesus came "that they might have life and have it more abundantly."



## BABIES IN JAPAN

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MILDRED ANNE PAINE

Japan, the world over, is known for her love of babies. No country can boast of lovelier little ones. Yet, as in other countries, but few scholars have set themselves the task of understanding the needs and possibilities of man's earliest years. For one glimpse of what is being attempted we submit an outline of the work in the nursery school at Ai Kei Gakuen, and note signs we have discovered of the growing interest in the work for little children.

Since the earliest years of one's life are so exceedingly important and generally so little understood, pioneers hoping for help are calling attention to these years. The nursery school usually is concerned with children under four years of age.

No work for little children can be separated from work with mothers and fathers. Momotaro, the famous Japanese hero born of a peach, is real in Fairyland, but babies in Japan have mothers and fathers who cannot be ignored when one strives for the understanding and welfare of the babies.

Though reference to work at Ai Kei Gakuen will be confined to the nursery school department it would be unfair to give the impression that Ai Kei Gakuen is a nursery school: it is an health center serving about one hundred individuals daily through its well-baby clinic, nursery school, kindergarten, children's library, religious education with clubs, and its welfare and relief work. At present the center also houses the Nishi Arai Methodist Church to which it is closely related. Thus, the babies who come for nursery school may find continuing interests to claim them through life.

If in the nursery school at Ai Kei Gakuen anything of value has been initiated gratitude must be expressed for the direction-giving contributions of such able scholars as Dr. Ryoichi Ishii—eminent psychologist and worker with children, Dr. T. Wada Kohra—research specialist, and for the able, watchful care of Dr. Kyoshi

Saito of St. Luke's International Medical Center in Tokyo. Their inspiring help would bring stirring challenge to the blindest worker.

Ai Kei Gakuen opened its nursery school as an adventure in 1931 when many thoughtful people believed Japanese mothers were not yet able to welcome the advantages of specialized assistance. Two schools opened previously, however, reported no difficulty and during three years of work Ai Kei Gakuen has always had to turn away as many as space permitted of admission.

On the staff of the nursery school there are besides the superintendent two licensed kindergarten teachers (Japan as yet offered no place for the training of nursery school teachers), one trained nurse and one part-time doctor. Also another helper assists in preparing the part of the food provided at the school, and one janitress keeps busy with cleaning.

Thirty-six babies are admitted. They are chosen from applicants who are between full twelve and full thirty-six months of age. Only children able to walk are taken because the staff is too limited to care for babies who can't get themselves about. Before admission each child must pass a physical examination showing he has no contagious disease and is fit for the social life of school. While in school the child must have monthly inspection by the doctor. Mothers come with the children for this and have opportunity for direct consultation with the children's specialist. Thus every mother has individual instruction in the prevention of disease and the building of health with special reference to the needs of her own children.

Every day the child brings his own cooked rice toward his noon lunch and six sen for tuition. Until his habits are regular he often brings a change of clothing to insure comfort and cleanliness throughout the day. He never brings toys, picture-books, or such things. He is expected to arrive at school between eight-thirty and nine, to leave between three-thirty and four o'clock.

When children attain the age of full four years they are promoted to kindergarten where continued opportunities for health and life await them.

Each day of school before entering the play-room the child is busy with a program of duties. He removes his own pattens or shoes, puts them in place, gets his own slippers, and puts them on.



Often baby fingers work for ten or twelve minutes to achieve this last objective. The child hangs his own hat and coat in place and then proceeds to the examining room where he sits while his temperature is taken. If this is normal, and his eyes, ears and throat reveal no danger signals, he goes to the lavatory where he has the game of gargle and the business of getting ready for uninterrupted play. Free play usually continues over the morning until a meeting for songs and stories just before preparation for lunch at eleven-thirty. Children, themselves, help in serving the lunch. Each takes out the cooked rice he has brought and receives the vegetables and fish or what has been prepared at the school for him. Those seated help the teacher make a song of the work and thus form a rhythm for those carrying plates. Even the tiniest ones learn to wait until all are served before beginning to eat. When lunch is over each child gets his own lunch-box into its bag or *furoshiki* (colorful cloth used in place of a bag in Japan) and then goes again to the lavatory to prepare himself for a two-hour nap. In the matted sleeping-room he takes from his shelf his own little sheet, pillow, and small blanket, which he knows by his mark of a bird or a squirrel or a toy. He spreads his sheet and stretches out alone. The teachers bring heavy, warm blankets to cover them more in the cold seasons. At two-thirty merry music brings life to the three long rows of sleeping quietness. There is rarely any crying at this most difficult time of waking up after the first two weeks of school. The wakened children go at once to the lavatory and then return to the sleeping-room to fold their sheets and put them away for the next day. By three-o'clock all children are ready for afternoon lunch of milk and biscuit, or boiled sweet potatoes, or tangerine juice with crackers. Afternoon tea over, there is but little time for play until some one from home comes and the day at school is over.

During the day at school the babies are not hampered with, "Don't do this," "Stop that," "Naughty, naughty, mustn't." Frequently teachers have to lead children from the trouble they are greeting unawares, but lovers of children can enter the fickle world of infants and on the wings of imagination fly to port of safety before disaster or storm occurs. The babies are little baffled by adults at school. Rather they find their teachers opening doors to ever new adventure.

That this atmosphere and full free growth may continue throughout the twenty-four hours of the day the education of parents is a prominent part of nursery school work. No children are admitted to Ai Kai Gakuen nursery school except their parents show eager interest in cooperating with the school, and both father and mother promise to attend the monthly meetings prepared for one or the other.....Best results are achieved when parents and teachers are able to work in full understanding and harmony with each other.

Though nursery schools are opened with various objectives the main purpose in this school is the welfare of the children attending. Though some research work has been carried on to the advantage of the teachers and so indirectly benefited the children, provision for research has not been the aim of the work. The thirty-six children attending are the objective of the work at that time.

The thirty-three homes sending children to the school are of mixed economic standing. This is most clearly shown by the tabulation below:

(The figures are used as reported to teachers by mothers in private conference and are not infallible).

<i>Kind of work</i>	<i>Income</i>	<i>Number of persons being supported</i>	<i>I.Q. of child sent to school</i>
Midwifery (mother) .....	¥150.00	4	108%
Dairyman .....	250.00	13	78
Meat-shop keeper .....	10.00	4	—
Masseuse (mother) .....	—	—	—
Factory-hand (father).....	90.00	5	—
Rice-shop keeper.....	75.00	5	95
Pickle-shop keeper .....	35.00	6	96
Truck driver.....	30.00	5	78
Paper-shop keeper .....	25.00	5	103
Barber-shop keeper .....	100.00	5	—
Electrician .....	70.00	5	110
Vegetable-shop keeper .....	30.00	3	92
Nickle-factory .....	30.00	7	98
Cake-shop keeper .....	50.00	4	—
Festival decorations factory.....	30.00	3	94
Newspaper distributor .....	300.00	11	—
Midwifery (mother) .....	100.00	5	—
Paper making .....	50.00	4	—
Rag-picker middleman .....	50.00	4	81



<i>Kind of work</i>	<i>Income</i>	<i>Number of persons being supported</i>	<i>I.Q. of child sent to school</i>
Government official .....	¥ 80.00	6	—
Iron smith .....	40.00	5	—
Paper making .....	300.00	11	110
Cheap story writer .....	40.00	4	96
Errand man in market .....	—	—	—
Handwork in home (mother) .....	45.00	5	—
Grocery shop keeper .....	150.00	4	—
Electrician .....	70.00	4	—
Druggist .....	100.00	3	—
Factory hand .....	40.00	6	—
Rubber-factory .....	60.00	4	—
Glass-melting .....	60.00	5	—
Vegetable-vender .....	7.00	5	95
Patten-strap maker .....	15.00	6	—
Chicken grower .....	30.00	13	100
Rag-picker .....	8.00	5	—
	¥2520.00	183	

This shows the general average of income per person in the homes from which the children come to be Yen 13.77 a month. But if we take out the eight homes in which the monthly income is one hundred yen or more the remaining individuals average less than Yen 8.42 per month. Individuals of the best homes have but an average income of yen 25.89.

Careful intelligence tests made by Dr. Ishii toward the close of the school year give the results indicated above. (Only fifteen of the older children were examined). The intelligence quotient for ten of these tested ranged between 95% and 110%. The low five ranged between 78% and 94%. Such a report brings courage to the nursery school worker. Allowing ample room for factors which are not measured, such as inheritance and the environment of the child during the time he is not in school etc., none of the children seem to have suffered deprivation to the extent of blighting the health and peace of the inner life of the child. While the highest income is low, yet the average of these fifteen who have been longest at school is above 95%.

While nothing conclusive can be anticipated until long series of observations are carried on and contrasted with similar reports from experiments going on under various conditions, still, hints of undreamed possibilities come to the workers.

Abnormal and diseased life often lead to clearer understanding of normal and healthful life. One or two cases in the work at Ai Kei Gakuen have brought emphasis as to the worth of work with little children. Shinji San came to school at the age of twenty-eight months. His poor, deaf, running, odorous ears were obnoxious for any one approaching him. He breathed with open mouth. He made noisy noises but could not frame a word. He was admitted to school and the nurse with the doctor's supervision was able to give the decaying ears daily treatment. During the course of the year the decay began to give way to health and hearing. At last the child used single words but he was fifty months old before he could make his first sentence of three words. While the teachers rejoice that Shinji San is saved from the life of a moron they cannot forget that already retarded in his key years to the extent of fourteen months Shinji San's mental age can never overtake his calendar years.

Hirosaki San came while still a very small child but he was a problem child at school from the first. Still earlier his mother found him a constant cause of trouble. He was stubborn and intractable. Both mother and father showed surprise when asked if there was happiness in the home. The quarreling parents had blighted the son beyond restoration. The mother after immeasurable suffering resolved that her part in the home would be for peace. From her reformation dated the improvement in the problem-child.

When in three nursery homes at the same time divorce was contemplated the nervous poise of the whole school was disturbed. Physical environment, important as it is, is but a part of the environment known to the sensitive being of the child too young to think.

One child was brought because he was growing blind. The doctor found his was a case of malnutrition. After a few weeks of proper diet and cod-liver oil the eyes were restored to perfect sight. The sad fact is that neglect often finds rooting too deep to be removed. In every case of trouble for little ones there is cause for more anxiety than in trouble borne by older persons.

That the significance of the first four years of life has been underestimated is evidenced by the fact that welfare for little children in any country is fairly recent. Only after tireless effort



and repeated failure research workers themselves are aware of the important relation the first four years hold to the whole of life. Research has sought to understand babies by experimenting with animals: they learn much but fail to show they are reaching but a limited part of what is to be explored. Consequent to this failure the broad fields of life unscaled by science have been as if they were not.

In Japan more and more intelligent interest is developing for study of the key years of man's life. The government for the first time has this spring (1934) granted recognition for nursery school work.

The first conference of nursery school workers in Japan met for two sessions on March 7, 1932. Heads of kindergarten training schools, teachers from the few schools already opened, and psychologists brought attention to the opportunity and challenge in Japan. Two papers at the conference made the members acquainted with the types of schools in England and America, and stirred the imagination of those already enthusiastic over roads of exploration into the meaning and possibilities of one's earliest years.

Since the first conference of nursery school workers the national organization for kindergarten workers has included nursery school subjects in its annual conferences. This body was so fortunate as to secure the visit of Dr. Edna Dean Baker and her sister, Miss Clara Belle Baker, both of National Teacher's Training College in Evanston, Illinois, for the conference in July, 1932. Occasion was taken for special emphasis on the significance of the first four years of life and the susceptibility of little children to the physical and emotional elements in their environment. Simultaneously, interest in nursery school work spread until now psychologists gain a hearing while they proclaim that education of babies is the signal division of all education. How far they are right the future will reveal. Could we claim for babyhood all the good recommended, surely statisticians twenty years hence would be unable to report a million tubercular deaths annually. Half the school children would not be victims of trachoma. There wouldn't be slums with a hundred thousand blind people and five hundred thousand crippled folk. Reformatories would be idle and the prisons almost empty in Japan.

## NANIWA SHONENIN

### (A National Reformatory for Boys)

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SHIZU HASEGAWA

Soon after the promulgation of the Juvenile Court Law for Japan (April 1922), and it had been decided to establish Children's Courts in both Tokyo and Osaka, a hill to the West of Kasuga Village, in the suburbs of Osaka was chosen for a House of Correction for the Kwansei District. The location was delightful, with plenty of trees and flowers already growing. Work on this first house was completed in November of 1923. The total number of the boys who have been admitted there, within the past ten years, is about seven hundred.

The purpose of this house was to admit both boys sent, or committed directly thru the Osaka Juvenile Court and difficult boys whose parents might make application to have them admitted, on Court officials' approval. These boys should "here be educated and trained to live good lives."

The grounds cover about thirteen acres, with some forty-six buildings (big and little)—but there is an additional tree-nursery of some five acres. One hundred and fifty boys can be accommodated at once. There are three kinds of homes—Senshinryo (the home for washing minds) is the dormitory into which newcomers are taken. Here they are examined thoroughly, both mentally and physically by various kinds of tests before they are transferred into the house called Gakuryo (the house of learning). This really consists of seven different buildings. Here the boys begin to be educated under very strict rules, trying to make them comprehend the spirit and culture of the institution themselves. When they become very good they are permitted to enter Kazokuryo (the home with family atmosphere). This consists of eight buildings. The families of some of the teachers live with them here and they are now trained more carefully in warm family atmosphere.

*Mental Training.* The boys are divided into five classes and



are given regular lessons. The teachers take much pains to give them these lessons because most of them haven't been to school for a long time and are lazy usually and not fit for school life at all. The greatest stress is put on materials dealing with morality, and the teachers try to cultivate their characters as well as their mental abilities. They are also given military training and twice a year, in spring and fall, they have out-door firing practice. There is also a special class for the feeble-minded, and they are taken care of individually by scientific methods.

*Practical Training.* Each afternoon thruout the year the boys are given farming work, and they learn good habits of hard working, while enjoying the fresh open air and rich sunshine. They are very happy to decorate their class-rooms with the flowers and branches they have themselves taken care of, and when their tables are spread with fruits and vegetables which they have raised. They also enjoy seeing goats, pigs and hens increase and flourish under their care.

For vocational guidance there are five special classes—basket-making, carpentering, gardening, printing and tailoring. All the boys belong to at least one of these classes, according to their desires or as the result of their mental tests. The results in this line of training are remarkable. They have not only had the honor of having one of their own gifts, made by their own hands, accepted by the Emperor, but they have also received some silver and copper medals for their exhibits at the National Exhibition of the Farmer's Artistic Productions. Once a year they give an Exhibition of their work in Osaka and it is always much praised.

*Emotional Training.* On a religious day, such as the Flower Festival, the Feast of Lanterns (both Buddhistic), or on Christmas Day (Christian), there is always a big meeting for the boys. They also sometimes have a concert, moving-pictures, or a Literary Meeting. They publish their own magazine, a quarterly, called "The Sun-flower." They have quite a library too.

They also enjoy exhibitions of their own morning-glories, chrysanthemums, etc. as well as an annual field-day, swimming contests with the village boys and excursions with their teachers.

*Medical facilities.* There are many weak boys (both physically and mentally) among the inmates and some medical treatment is

as important as their education. The medical department consists of two buildings and there is a consultation and an operating room—one for dentistry and a mental clinic. For especially weak children there is a sun-lamp and other up-to-date machines.

The teachers are all employed by the Government. Mr. Juzo Ogawa has been the Principal of the Institution since its beginning. He is loved and respected by both teachers and students. The writer once heard a teacher of this school say that when he complained about a particularly difficult boy, Mr. Ogawa gently replied, "Don't you think that boy is going thru some of the same difficulties you and I passed thru when we were young? Never let us think of this as a place where we educate others, but it is a place where we ourselves also study and learn." It seems quite natural that over seventy percent of the boys who have been in residence at this place are to-day showing good results.

In closing I think you may be interested in one example I know of a boy who was helped in this Institution—May I give the records as they were taken of his case—

### **Name—I. M. Born December—1914**

Family—a miner, dishonest, impatient, heavy drinker—habitual gambler. Mother as impatient as her husband and likes to chatter all the time. Five children in the family—this boy the eldest.

Education—He left a primary School without completing the 6th grade.

Past Record—When he was seven he watched his uncle steal some money from the offertory before a Shrine, and he thought that an interesting thing, so he tried it himself and succeeded. He repeated this "fun" again and again at shrines and temples in his neighborhood. Gradually he learned how to pilfer goods and money at shops also. The father was very anxious and angry with the boy and once he tied him to a tree in the yard and left him there all night, but nothing stopped his ill deeds and he continued to go on worse.

When he was twelve he ran away from home with some of his aunt's money (twelve Yen) and wandered about Aomori City and Sendai. This trip gave him such thrilling experiences that he never stopped wandering until he was finally put into this boys'



Institute at sixteen years of age. During those four years he had wandered almost all over Japan, from North to South, even going over into Korea to visit Seoul. At each place he committed some offence, chiefly thieving, and thus got his living and traveling expenses—tho he often stole his way on the trains. Sometimes he got a job to work a little while but every time he ran away with some money after a brief stay. He was arrested several times and sent to other Boy's homes but each time he escaped. Once he even cheated a policeman and persuaded him to find him a job but ran away after a few days with his employer's money.

What would have become of him if he had been left to go on in this way? But fortunately he was brought at last to the Osaka Juvenile Court and they made a very careful investigation of his case and committed him to Naniwa (this Institute).

Now he was a small boy with a poor frame and looked as old only as about ten when he came (altho he was not really ill-nourished). But he had enlarged tonsils and poor hearing. His intellect was, however, very good compared with other boys of sixteen. He seemed blindly fearless and unsociable, but was somehow punctilious about many things. He lacked control in his will-power and was careless and suggestible.

At first it seemed as tho he could not stay under the strict rules of this school and he would not obey the teachers at all. He gambled, smoked and quarrelled, against the rules. He tried to run away twice and the second time he succeeded with several of his room-mates, but soon was re-arrested and brought back. One year passed with such unhappiness, but then he gradually began to turn good. He showed much progress in study and in behaviour. At last he was elected Head of his dormitory and got a prize twice for good behavior.

Dr. H. happened to become interested in this lad and wanted him eagerly for his assistant, so he was allowed to leave the institution in 1929. After he became a "school-boy assistant" for Dr. H. he studied very hard and entered a certain Polytechnical School in Osaka. He seems to do his work with care and sincerity and even when he has free time he works at lessons eagerly. Dr. H. trusts and loves him and the boy is now preparing to enter one of the higher institutions of learning in the country.

## JAPAN'S MISS ADAMS—SETTLEMENT WORKER

ELLEN EMERSON CARY

"You have a Reserve Fund? Splendid! Just what I'd expect of a good New Hampshire woman like you." These commendatory words were spoken to Alice Adams, whose name has so long been associated with the Social Settlement work in Okayama, the first of its kind to be started in Japan. She is indeed a true New Englander, the daughter of the eldest of Deacon Adams' thirteen children, herself the foster mother of hundreds of needy little ones.

She was born in Jaffrey, under the shadow of Mt. Monadnock, the highest mountain in southern New Hampshire, and inherited not only the sterling qualities of her ancestors, but also a keen appreciation of God's handiwork in nature.

In her God-fearing home she was taught the privilege of the tithing system, to take her part in church duties, and to love both home and foreign missions. Her early education was in the country school room, and later after completing the course at the Conant High School in town, she took four years, preparing especially for high-school teaching, at the Bridgewater Normal College, from which she was graduated at the age of twenty-two. After one term of substituting in a school in her own town, she was called to the principalship of the Conant High School. Through lax discipline and neglect the school was in an almost dying condition, but she was soon able to bring order out of chaos, and infuse new life and interest. Not only the pupils but the teacher herself was being educated. It took the big unruly boys sometime before they were ready to fall into line, and then not until after they had tested their young teacher. A class in zoology was encouraged to bring in specimens for use in the class hour. One morning as the students marched through the building to their respective rooms, the teachers stood in the hall to see that all went on in an orderly way. One of the big boys, with a wink at the others, handed Miss Adams a live snake, saying, "I thought, Miss Alice, you might like





Japan's Miss Adams—Settlement Worker



When the Emperor's Representative Came to Visit.





this!" "Oh, thank you very much," she said, taking the wriggling creature and holding it with perfect outward self-control. In her own room she made it fast to her desk until the hour for recitation came, and then she was careful to treat every boy in the class impartially, and saw to it that each one held the snake long enough to give it a close inspection. Afterwards she chloroformed and dissected it as if nothing out of the ordinary had happened. The one who furnished the lively specimen reported at home that night, "Miss Alice is the real thing, she didn't turn a hair when she took the snake, but held on to it without even a shudder!"

Of course she won out with the boys, who, finding her worthy of respect, respected her, and because she trusted them, they in turn became trustworthy. Under her tuition the school began to change to a character-forming institution of high-grade scholarship, which it has never again relinquished, for its pupils now are accepted without examination at the State College.

But questionings began to arise in Miss Adams' mind. Was she making the most of her life? She could give a tenth of her time and her earnings, but how about *herself*? While she and a trusted friend were prayerfully discussing the question, her cousin, Dr. James Pettee, returned from Japan for a furlough. Telling him of her perplexities cleared the air, for he advised her to talk over her problems with the Secretaries of the American Board. This step she took, explaining that she was ready to give one-tenth of her life to Mission work. Not knowing how long she would live, she said that she would like to give, if possible, ten years of her life. Feeling confident that if she would do that, they could count on her for a longer period, they appointed her, and in 1891 sent her to Japan. She went to Okayama to be associated with Dr. and Mrs. Pettee in their ministry to those "sitting in darkness and the shadow of death," the one caring especially for orphan children, the other for the children of the slums.

The beginnings of a great work are always interesting. Miss Adams' story is something like this. On the morning after her arrival she was taken to a Sunday School, to reach which she had to pass through the slum section of the city. Small children abounded in that region, children who found amusement in throwing sticks and stones, and in calling unsavory names after the strangers.

To see a need was to try to alleviate it, and Miss Adams immediately said, "These are the people among whom I am needed." Neither her American nor her Japanese friends could dissuade her from her decision, though the Japanese said, "You can't do anything with them, they are nothing but animals."

Alice Adams did not agree. She had put her hand to the plough and would not look back. Sunday after Sunday as she walked to and fro through the same district she distributed colored cards and papers. The children could not read, but they loved the bright colored pictures to paste on the walls of their wretched homes. Finally the day came when Miss Adams said to her little ragamuffin followers, "If you wish to continue to receive these pictures you must behave yourselves", and they began to behave!

As Christmas approached she said to Mrs. Pettee, "I want to ask these children to a Christmas party." "All right," was the ready assent. The next injunction to the children was, "If you will wash your faces, and hands, and feet, and will wait at the corner I'll take you to a party." She thought she might get eight or ten, but when she reached the appointed place sixty cleanfaced children were waiting for her.

Mrs. Pettee was equal to the occasion and welcomed the rabble with cordial smiles. The children were fascinated at their first sight of an organ, a stove, and the other strange sights in the foreign house. Games and cakes were followed by the Christmas story.

"Can't we come again next Sunday?"

"Yes, but there won't be any cakes."

"We don't care, we want to hear the organ and the stories," and so began the now famous "Hakuaikai Social Settlement."

"The 'Loving-All-House' stands where once bloomed the flowers of the ancient Daimyo." It has developed into a well-equipped social center with a variety of classes, boys' clubs, girls' clubs, women's sewing classes, kindergarten, day-nursery, playground, clinic, dispensary, day-school, Sunday School, church services, and Bible classes.

Now all this has not been done in a corner. Gradually what was going on in Okayama reached the attention of the outside

world. The Japanese Government is quick to recognize the praiseworthy, hence we are not surprised that Miss Adams' work has been remembered. In 1919 "as a mark of appreciation," she was honored with the "blue ribbon decoration."

The Imperial Household and the Home Departments of the Japanese Government, taking notice of the value of social work, have, from time to time, been making money grants to such institutions as they deemed worthy of recognition. For many years Miss Adams has been receiving financial aid from both these sources. In 1926 the Charity Organization of the Imperial Household Department invited all social workers in Japan who were sixty years old, or more, to spend three days in Tokyo. Each day the Naimusho and the Keifukukai entertained their guests most royally, taking them to see the Palace Gardens, Golf Links, and some rooms in the Emperor's Palace not ordinarily open to the public. One day they were taken to Prince Kanin's official residence for tea and a photograph with the Prince himself. Here each guest was promised a clock, which on opening was found to bear in gold the family crest of Prince Kanin. A dinner was served to them by Premier Hamaguchi, another time one by the Minister of the Imperial Household. The third day was reserved for a visit to the Akasaka Palace where the group was received by the present Emperor, then Prince Regent. From here they were escorted to Viscount Shibusawa's residence for an elaborate tea and entertainment. From the evening of that day they became "just common mortals again."

In May, 1926, when the present Emperor, then Prince Regent, was in Okayama, Miss Adams was the only woman in a large group to be received in audience by His Majesty. Again in 1930 she was honored in a similar way, at a dinner given by His Majesty to about two thousand special guests. At this time each guest was received singly. The list is a long one of many honors bestowed, silver medals, silver cups, money grants, and just last year a gold medal from the Imperial Educational Association for "giving an education to those who otherwise would be entirely neglected."

Five years ago the Charity Organization of the Imperial Household Department granted Miss Adams a life pension of three



hundred *yen* a year, which gift has already enabled her to greatly increase the usefulness of her plant. Her work has aroused recognition in the ken to such an extent that the officials decided that they wanted to know more about this noted woman in their midst. Recently a man was sent from the ken office to gather facts about her, with the orders, to "bring back some flesh to cover the bones of information which we already have." The young men first interviewed some of the Hakuai kai early staff, but not being satisfied he insisted on seeing Miss Adams herself. Again he was turned back to the workers, for as one of them told him, "Don't ask her, she won't tell you half of it all. Let *us* tell it." And so the story of the "Love-All-House" is being prepared to be kept in the Okayama ken archives, though truly the half of what has been accomplished in a changed neighborhood and reclaimed lives can never be told.

To the above mentioned gifts should be added the help coming from the regular contributions of interested friends all of whom have greatly strengthened and aided the work which otherwise could not have reached its present stage of development.

Everything is grist which comes to the settlement mill. Discarded clothing, good, bad, worse, and indifferent, especially the last, is contributed, collected, sorted, cleaned, and mended by the workers, and sold every Saturday night at the Settlement store at a very low price. The size of the crowds which await the opening of the "store" attest their appreciation of getting for a few *sen* something to meet their desperate needs.

Miss Adams lives not only in the present, but her work will go on in the future. Among the children whom she cared for were two little waifs who were left with absolutely no one to care for them. She took them to her heart and home, adopting them both. The girl grew up to be a fine kindergartener, eventually giving eight years of faithful service to the settlement kindergarten before marrying and helping to establish a Christian home of her own. The boy was the first settlement boy to finish the higher primary school course, which he did with great credit. Then Miss Adams asked him what he wanted to make his life work. His reply was characteristic, "What do *you* want me to do?" She told him to take two weeks to think it over before giving his reply.

Two weeks later she asked him if he had decided what he really wanted to do with his life. He replied that he wished to be a school teacher, that he would like to take a Normal School training, and later the Higher Normal School.

"Is that your greatest desire?"

"No, there is something that I would rather do, but if I teach I can earn money and repay my debt to you."

Probing farther, she finally made him confess that really his greatest desire was to be a minister.

"That is what I hoped you would say!"

"Oh, can I? May I?" and throwing himself on the floor he rolled over and over with joy.

Miss Adams saw to it that he completed his education and after graduating from the Theological School in Kyoto she had the satisfaction of seeing him installed in a regular pastorate. But his work in Japan was not for long. He was being watched, and one day he was called for a consultation. Would he be willing to consider entering the foreign mission service?

"I know a lot about missionaries, and I'd like nothing better than to be one, but first I must consult my wife." The result was a cordial acceptance of the plan. Fifteen years ago Mr. and Mrs. Tanaka were sent to Ponape on the Caroline Group in the South Seas to work among the native islanders, the first foreign missionaries to be sent from Japan. Miss Adams plans to visit her foster children in the near future, anticipating seeing not only their children and their foreign home, but also his large church and the school which they have founded among the Ponapeans.

Although Miss Adams has lived over forty years in a somewhat isolated country station, a fellow worker said of her that what he always admired about her was that in spite of her living in a city of so few foreigners, and working among a people who might never notice, all these years she had never lapsed into sloppiness or carelessness about her personal appearance, but would often come out with a bit of bright, new, up-to-date millinery or trimming which kept her young. It is true that missionaries, like Chaucer's maid, often have "to make a brave showing for a six pence," but Miss Adams has learned the secret of how to make good use of her six pences.

A bust of Miss Adams may be displayed in store windows, as it has been recently, along with Prince Tokugawa's, the Lindbergh's the American Ambassador's and those of several other notables, but she is the same earnest, humble New Hampshire woman who forty three years ago dedicated herself to foreign missionary work "for ten years." Her enthusiastic "Let's do it," "Won't it be fun to try this?" still inspires her workers; and all kinds of unheard of impossible things have thus been accomplished. She may visit Tokyo, but she accepts her honors, not for herself, but for the "Love-All-House," knowing that,

Inasmuch as she has done it for His little ones, she has done it for Him whom she serves.

One of the leading Japanese Pastors of the country who has known Miss Adams all his life recently said of her—

"I believe her success is found in the fact that she secured the co-operation of the Japanese people. She was doing the work, but she made the others feel that it was their work."



## ANY COOLIE ON ANY HILL IN THE ORIENT

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I, made in the image of God—  
I, whom His Son came to save—  
I strain my body to haul your coal.  
I am your modern slave!

You claim to be "one of His own,"  
Yet gaze on me with a frown—  
Then turn in scorn to your husband there—  
"Look, George, he splashed my gown"!

Am I a beast? or am I man?  
Struggling with this sodden toil—  
Daily to strain and sweat and groan—I  
Have no love for this toil!

My little son—shall he follow  
Under this terrible load?  
You say you believe in Christ's Kingdom—  
Where do we fit your code?

*Anon*

"One of the chief values of Christianity for the Orient  
is its emphasis on the value of each individual personality."

## A NEIGHBORLY NEIGHBORHOOD HOUSE

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SHERWOOD F. MORAN

In northern Osaka, right in the factory belt, amidst the smoke, and in an atmosphere that must be discouraging even to his majesty, the sun, stands the little buff-colored and green-roofed social settlement known as the Yodogawa Zenrinkan; a little spot of color in a drab neighborhood. Ruskin tells us somewhere that the most God-given gift to mankind is the appreciation of color,—an exaggeration, no doubt, but full of truth, nevertheless. Sociologists, social workers, and others often rack their brains to define this and that, and many an attempt has been made to give a satisfactory definition as to what a social settlement is. But one thing it certainly is, or should be, a neighborly place: a place for neighbors to gather and be neighborly, a place for the members of the staff to practice being just “people” and forget they are professional workers; a place to supplement the many other very necessary but also very official and very governmental institutions in the city; a place, in fact, that is pre-eminently an oasis, a place to come for companionship, for help, for sympathy, for recreation, for inspiration.

For after all, the biggest test of whether a place is “homey,” is not that it draws people when there are definite and special classes, meetings, clubs and such organized activities, but that these people also come in between times, just to be coming, just to be *here* (the “here” being the homey place). The architect who planned this building expressed the same idea, lamenting the fact that settlements and other institutions of the same general aims usually drew people only for definite objects and at definite times, that it seemed that everybody was in a rush to get to or get from some “class,” some “meeting,” some “lecture”;—that real *social* work ought, in addition, to be *sociable* work, and he expressed the hope that this building would emphasize that phase.

And so we of the staff have often remarked among ourselves that the phase of our work of which we are most proud, in which

we take the most genuine satisfaction, is that so often our young men and boys drop in, just to be here,—not “hangers-on” in the rowdy sense, but in a most companionable manner. More than once one of our young men has gone to a neighboring city for a number of months for some kind of work; when he has come back to Osaka he has hastened to the Zenrinkan like a homing pigeon, not seeming to want to leave. One of our young men last year moved to a distant city to work. He came back to Osaka for his New Year’s holidays, ostensibly to visit his family, but made straight for the Zenrinkan, and stayed here so much of the time that his folks inquired of him why he had come back to Osaka at all! An extreme case, to be sure, and not wholly to be commended, but certainly thought-provoking. And if we are in the midst of some job at the time, such young men, just for the fun of working together, ask if they cannot help.

Last Sunday the pastor of one of the large Osaka churches addressed our regular Sunday evening “Band of Believers.” In looking over the building, he remarked, “How is it that your walls are so nice and clean in such a neighborhood as this,” for he had noticed the fresh buff kalsomine. And thereby hangs a tale. One of the saddest experiences in a depression, with the resulting severe budget-cuts, for a work which takes pride in the beauty of its plant, its neatness, cleanness and hominess, is the gradual down-hill tendency in the upkeep,—the same feeling a beauty with a “permanent” has when the permanent is gradually becoming impermanent. There is a period of strain and stress, a crisis, something must be done! And so it was with us. Lack of funds forbade our having the building re-kalsomined, though the walls were all grimy and the rooms were getting positively dismal. But we hit upon a scheme, capitalizing the good-will in the neighborhood. We asked the fine Japanese Christian painter who usually does such work for us, to sell us the materials for making the kalsomine, and furnish us one of his men (of course at a daily wage) to supervise the job, and then a large number of young men and boys of the clubs and classes pitched in and did the job. You can picture the mess the building was in for days, while bedlam reigned, but the finished product was fine and clean, and we are now once more proud of our interior, and the young people who did the job are proud of it too, and that is the



most important consideration, for was not the work *their* work, and does not that experience make this place all the more *their* place, and still less like an *institution*!

There is probably no more fundamental work our institution does than its health work, for here is a piece of work that is really *neighborhood* work in the finest sense of the word. We are filled with much satisfaction that the large Osaka Asahi newspaper has been willing to co-operate with us in designating us as one of their centers for their very efficient health work, the Homonfukyokai (Visiting Nurses' Association), and furnishing us with a full-time visiting nurse technically trained to carry on her work in the most efficient and modern manner.

The fact that we have other phases of social work in our institution makes our nurse's work all the more efficient and all the more worthwhile, for she has more opportunities and more avenues of approach to the people of the neighborhood on account of the other types of social work we are also doing. For example, the fact that we have a kindergarten means that all our kindergarten homes are naturally open to her. She has the chance to go into all these homes, not only as a nurse, but as a friend, as a member of our staff, as one who is interested in all the problems of the home, —the sanitation, their clothing, their food. Even two or three ordinary nurses could not handle all the opportunities confronting our one socially-minded, motherly, Christian nurse.

She has been able to establish among the mothers of our Mothers' Society a cooking class, or rather, translating literally its Japanese name of *Eiyo no kumi*, a "nourishment class." It is an interesting experience to visit one of their meetings and see her teaching the mothers, for example, how to prepare nourishing lunches for their children (for it is an exploded theory that mothers *instinctively* know what is best for their offspring!) The emphasis in all this work is not simply how to get well when one is sick, but how to keep from getting sick. In other words it is *preventive* work. The idea of this health work may be summed up in the Japanese proverb, "Korobanu saki no tsue," which might be translated "Get a cane *before* you stumble rather than *after*." There is too little of prevention in much of our religious, educational or other institutional work.

Another phase of our neighborhood health work which keeps it efficient is that back of our own visiting health work is the entire health organization of the Osaka Asahi newspaper, with Mrs. Hora, a fine Christian Japanese, supervising the different branches of the Visiting Nurse Association. She is a nurse trained in America, and in fact worked at the Henry Street Settlement in New York City, the very place, where visiting-nurse health work originated. And in addition a doctor is sent to us at regular periods to check up on it all and to give free consultation.

But in order to get a more complete picture of our neighborhood, i.e. neighborly work, one must think, also of the continuous calling of our chief religious worker with her democratic ways and thorough lack of "stand-offishness;" of the regular calling of our boys' worker, of the contacts in the neighborhood of our kindergarten teachers. As a result, when the people come to our building they feel at home.

But fine as one's program of work strives to be, on paper, it cannot be actualized in practice unless there is real, warm personality in the institution concerned; unless the staff are real people, real "folks." If you come here Sunday morning you would find a member of our staff, a clean-cut and attractive young man as superintendent of our Sunday school. On a certain night each week, you would find that same man, one of the most trusted members of our staff, in charge of our folk dancing club, for men and women. If you talked to him you would find that he is a university graduate. You would also find that he is at ease leading a prayer-meeting, leading a folk dance club, out on the playground teaching group games, or taking charge of a discussion group. So it is with other members of our staff. We believe that the people of the neighborhood have confidence in them, that they believe in them, that they have a real affection for them.

We feel that we are particularly a neighborly house when we have weddings here. We do not rent our hall. We are not in that kind of business. But if any of our friends in the neighborhood wish to have a Christian wedding here, they have the use of the building free. Our staff gives its best thought to make it a beautiful and dignified wedding, with little expense but with much thought and with much beauty. One almost feels like getting married over

again! Even when, as recently happened, the bride fainted right in the midst of the affair because of a too tight "obi," the solicitation and interest of all concerned turned it into a triumph of neighborliness rather than a ceremonial failure. Everybody felt proud that "our" plant was having such a nice wedding, even though the street *was* being torn up at the time and the bride, in full Japanese ceremonial regalia, had to wade out in the rain through the ditches where the work was going on as no automobile or rickshaw could come near.

But one of the greatest causes for making us feel that we are really having a neighborly influence is that so often the entire family comes to us: father and mother, for their particular interests, sons and daughters and babies, each according to his particular interest or need. Last Sunday night there came into our preaching service late, for he had been working, a man roughly dressed, who marched up and sat in a front seat. He looked rough. In fact, if you had been looking for a nice, efficient, first-class assassin, you might very well have picked him out. He evidently dislikes barbers. But he was no newcomer to us at all. I have often described him to my friends as one concerning whom I could never decide whether he was letting his beard grow or was just about to get a shave. You know the type! But this man was not rough in heart at all. He was just a "common" laborer. But as he sat there a flood of memories of all the history of our plant since it started a little over eight years ago, swept through my mind. I remember how he had begun coming to our plant right at the very first; how cynical he was toward Christianity, toward social work, toward anything that pretended to be disinterested. But gradually he changed. For even dynamite is feeble and weak compared to the terrific impact of just honest-to-goodness friendliness. He became one of our fast friends. Never a week went by that he was not at the plant at least two or three times. And at our first baptism service, one year after the plant first opened, he was in that first fine group of men and women who knelt at the front for baptism. But that is not all I thought of as I saw him up in front at last Sunday night's meeting. I thought of his whole family,—his wife and his two children: How his son, when we started our work, was a wee boy who had joined our boys' club, was a member of our Sunday School,



had been, in fact, in all kinds of clubs and classes with us, and now is a fine young man. He, too, was eventually baptized here, kneeling exactly in the same spot where his father had knelt a few years before. I thought of his little girl, who was the very first little tot to be registered in our kindergarten, who eventually graduated from our kindergarten, joined girls' clubs here and has come on and on and is now a fine young girl about to enter a sewing school this spring; I thought of the wife, who had died a few years ago, who had been a repeated visitor at our plant, and whose life had been a tragedy until her husband began coming to our neighborhood house and having wholesome recreation and wholesome friends rather than what he had been used to; and I thought of how this rough-looking laborer, all through his wife's prolonged and painful last illness had tenderly waited on her, proving his worth and making us proud to call him one of the friends of our House, and proud to be able to be known as his friend. It makes some of us pretty humble, some of us with an eight-cylinder, lace-trimmed education, as it were, with all our advantages, when we contemplate such a simple and sterling soul as my friend sitting in that front row at the meeting last Sunday night.

And so our little settlement, the Yodogawa Zenrinkan, tries first and last, early and late, to be above all things neighborly, and it is both the easiest and at the same time the hardest work in the world to be unfailingly neighborly. But until people learn to be neighborly, until neighborhoods learn to be neighborly; in fact, until nations, whatever their shibboleths of national honor and national antecedents, learn to be neighborly, words are "but a sounding brass and a tinkling cymbal."

## THE GOSPELS IN JAPAN: EARLY REFERENCES

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K. MIYAZAWA

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and of the author—on suggestion of Rev. C. K. Sansbury.

For several years the writer has been engaged in studying the following books:—

*The Nihon Shoki* (commonly called *Nihongi*), which is one of the most important historical records of Japan.

*The Seikō Hongi*, which is one volume of an ancient encyclopaedia (*the Sendai Guji Hongi*) and deals with history. This book is probably to be dated a little earlier than the *Nihongi*.

*The Shotoku Taishi Denreki*, or Life and Chronology of the Prince Shotoku Taishi.

From certain hints which were received, and owing to encouragement given by friends, the writer began to investigate certain narratives which are embodied in these documents and which appear to show traces of the influence of Christian teaching. If this is so, it would show that the Gospel had in some form or other reached Japan over a thousand years ago.

The Christian references are entirely limited to the records of the life of Prince Shotoku. This prince is one of the great heroes of Japan, and he was from every point of view a fine character. He was born in 572, and died at the age of 49 in 621. During his comparatively short life he introduced into Japan the religious thought, the arts and crafts and literature of India, Persia and China, and this is why he has become the great patron of so many of the arts and crafts of Japan. In the national life his influence is seen in the drawing up of the national constitution, and the establishment of the administrative system of the ancient Japanese government. He also founded temples, wrote commentaries on the scriptures of the Lotus and carried on diplomatic relations with China in such a way as to enhance the lustre of Japan's name.

## I. The Nihon Shoki (the Nihongi)

The document is a record of the history of Japan as it centres round the Imperial court. From the beginning down to the era of the forty-first Emperor (Jito Tenno, about A.D. 696) it is the most important source of our knowledge of the history of this early era.

In the second volume of the *Nihongi*, under the date 5th month of the 4th year of the era Yoro (A.D. 720), there occurs the following entry:—

Previous to this the Emperor had commanded Prince Toneri to compile the records of early history known as the Nihongi; these were completed at this date. The records filled thirty volumes and there was one volume of genealogies. These were presented to the Emperor.

This statement is recognised by all critics as correct. So we may safely assert that the *Nihongi* was compiled under the authority of one of the departments of State. The date given (4th year of the era Yoro, A.D. 720) is the eighty-fifth year after the famous Nestorian missionary, Arahon, arrived in China (A.D. 634).

The *Nihongi* was compiled with the special purpose of making Japan known abroad and of putting Japanese affairs in a favourable light. That is why so many traditions and narratives, especially stories concerning the great Prince Shotoku, were included in the collection.

## II. The Sendai Guji Hongi

The authenticity of this book was doubted during the Tokugawa period. The reason for this unfavourable opinion was as follows: In 1655, during the Shogunate of Tokugawa Ietsuna (the fourth Shogun), a famous abbot, Cho-on, edited the book, making certain alterations in the order of the text. This re-edited text was appealed to by the authorities of the Izawa shrine (one of the shrines under the authority of the famous Ise shrine) when they applied to the Shogun government for funds to repair their buildings. The authorities of the great Ise shrine, however, reprimanded the Izawa priests for their use of this text, and the book was suppressed. Another reason for this suppression of the book as a forgery was its tone of loyalty to the Imperial house,



which militated against the Shogun's position. The famous scholar, Moto-ori (Norinaga) declared the book to be spurious, but he did this not as a result of any careful study of the book, but owing to political pressure. Later scholars, however, especially Buddhist scholars (and amongst them Taiga and Shina-a) considered the book to be authentic. Moreover, before the Tokugawa era its authenticity was undoubtedly recognised. In any case, the portion of the book with which we have to deal is not implicated in the general suspicion of spuriousness.

### III. The Shotoku Taishi Denreki

This book has been more subjected to critical study than the two mentioned above. There are several theories as to its authorship:—

(a) The author is said to have been one of Prince Shotoku's personal retainers called Choshimaru (or Okinamaru).

(b) Prince Kuzuhara, son of the Emperor Kwanmu (A.D. 800) is also claimed as the author.

(c) Another date is 993 (third year of Shoreki), and the author is supposed to be Taira no Motochika.

Recently, expert examination of the manuscript has proved that it was copied by Sugawara no Tamenaga when he was in his 89th year in the eighth month of the third year of Kwanbun (A.D. 1245). In this copy there occurs the statement that the original manuscript had been in existence in the 17th year of the era Engi (A.D. 917) when it had been written by Fujiwara Kanesuke.

Sugawara's manuscript was extant till the autumn of 1923, when it was burnt in the great fire caused by the earthquake of September 1st of that year. Until that date it was possible to see the very manuscript written in 1245, in which narratives apparently based on records of the life of Christ were incorporated. (Fortunately photographic copies of the manuscript still remain.)

### The Narratives

There are four narratives which seem to the writer to be derived from incidents in the gospel story. All four of these occur in the *Sendai Guji Hongi* (our No. II above). Three of them occur

in the *Shotoku Taishi Denreki* (No. III); and two of them in the *Nihongi* (No. I).

(A) The first narrative may be derived from the account of the annunciation (this does not occur in the *Nihongi* (No. I).

(B) The second narrative may be derived from the story of the birth of Christ. It occurs in all three of our books.

(C) The third narrative seems to be connected with the story of the transfiguration. It occurs only in the *Sendai Guji Hongi* (No. II).

(D) The fourth narrative, which is found in all three of our sources, seems to be connected with the story of the resurrection.

(A) Page 1 of the first book of the *Seiko Hongi* in the 35th volume of the *Sendai Guji Hongi* (No. II).

The Emperor Kimmei

1st day of 2nd month (spring) of the 31st year:—

The Emperor arranged for the marriage of his fourth son, the Prince Tachibana Toyohi no Mikoto to the younger sister of his step-mother Hashihito.

1st day of the 1st month (spring) of the 32nd year:—

In the second watch of the night the princess dreamed a dream. There appeared to her a man of God of strange appearance, of pure and beautiful form, and standing in front of her suddenly announced: "My work is the salvation\* of the world. Pray give me permission to enter thy womb for a time." The princess replied saying "My womb is unworthy to contain so precious and wondrous a Being." The man of God replied, "I will not abhor even an unworthy place. My whole desire is to take upon me the experiences of human nature." The princess then answered and said: "I will not refuse. I will turn neither to the left hand nor to the right hand from obeying thy will."

Thereupon the man of God, greatly rejoicing in his heart and dancing for joy, entered her mouth. The princess was struck with amazement, and thereupon awaked and felt as though she had partaken of food. She pondered these things in

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\* The word "salvation" which is used here is the technical Christian term for the salvation of the world.

her heart and told them to the prince, who carefully considered the matter and said: "That which shall be born of thee will assuredly be a holy person." After this the princess knew that she had conceived, and thereafter her heart became enlightened, she went in and out softly and her mind was opened.

5th day of the 8th month:—

There was a voice within her womb which said, Man's life consists in walking in the Great Way.

The Prince and Princess were struck with wonder.

(B) Page 2 of the first book of the *Seiko Hongi* in the 35th volume of the *Sendai Guji Hongi* (No. II).

The Emperor Binatsu.

1st day of the 1st month (spring) in the 1st year.

The Princess remained as heretofore in the palace. She was much distressed at the growing dilapidation of the palace and inspected its many offices and buildings. When she entered the stable she suddenly brought forth a child. Her maidens in wonder tenderly carried her and her child to the sleeping apartments. The princess came to no harm and was placed safely on her couch. The prince to whom she gave birth (the Chinese characters for birth—*kotan*—are those still applied to the birth of Christ), lifting up his eyes and seeing the retainers, said in a loud voice: "The proprieties of life should never be omitted. Quickly bring me vesture, that I may no longer remain unclothed." The prince and princess and their retainers hearing this were filled with amazement. At that time there appeared from the west a blue and red light which illuminated the interior of the room and shone for the space of an hour.

(C) Narrative of the Transfiguration. The scene of the incident is the "Dream House" or "House of Prayer" of Prince Shotoku. The date is the eighth month.

Page 56 of the 2nd book of the *Seiko Hongi* in the 35th volume of the *Sendai Guji Hongi* (No. II).

The Emperor Suiko—the 27th year.

15th day of the 8th month (autumn).

Prince Shotoku Taishi was fasting when he entered his "House of Prayer." His retainer Nakatomi no Kamae was



waiting upon him. The official (Omuraji) Hata no Kawakatsu, was also waiting upon him on this particular occasion, and he also was fasting when he entered the House. On this day there was a great storm of wind and rain, thunder and lightning and earthquake. The courtiers were filled with amazement. At that time many gods of the highest dignity were gathered together in the Dream House. Thrones, dominions and powers waited in their ranks. Prince Shotoku hereupon addressed the principal god and said: "Your humble servant desires to collect the three doctrines for four reasons (N.B.—The three doctrines here referred to are Shinto, Buddhism and Confucianism, but in Buddhist writing the three doctrines referred to are the Buddha, the Law and the Order). The first reason is to prolong the prosperity of the Imperial house: the second reason is to give peace to all the world: the third reason is to open the way of enlightenment: the fourth is to scourge the forces of evil. After my decease there will arise evil disposed persons.....who will attempt to illuminate righteousness and forget the rules of propriety.....who will be enemies of the three doctrines.....who will oppose the lustre of the glorious gods, who will not distinguish between themselves and the holy ones. I will send forth the divine armies and destroy those vile slaves. If, however, owing to the virtue of their ancestors, which may have been transmitted to them, it is not possible to overcome them at once, then, O ye Gods, do ye continue to punish them to the third and to the fourth generation until ye have cut off their seed and utterly destroyed them and established the Imperial line for ever. My soldiers and officers are always ready here; the official (Omuraji) Hada no Kawakatsu is the pillar and the lintel of the three doctrines. He is always ready here. The Lord Nakatomi no Kamae and Hada during their lifetime have served the Emperor, saved the throne from danger, strengthened the three doctrines in their time of weakness and they will assuredly continue to do so even after their deaths. I am not a Buddha, for I still have 'desire,' neither am I a God, for I have transgressed and am only now attaining to enlightenment. O ye Gods, hearken and understand."

Thereupon the two most important gods, leaving their seats,

came forward and did obeisance, saying: "We have heard the commands of our great Prince, and we will never disobey." Then the many divine beings, making obeisance, departed. The Lord Nakatomi Kamae enquired who the two great gods might be. The prince replied, "One was the God Sumiyoshi, the other was the God of Kashima."

Hereupon the sky cleared. The Prince, coming out of his "Dream House," spoke to his two retainers and commanded them saying: "Keep these things in your hearts and tell no man of them."

(D) The following incident, reminding us of the story of the resurrection, occurred at a place called Kataoka, and is told, not of the Prince Shotoku himself, but of a person with whom he was brought into connexion. The narrative is found in all our sources. It is given below as it is told on the 42nd page of volume 2 of the *Seiko Hongi* in the 35th volume of the *Sendai Guji Hongi*. (No. II).

12th month of the 21st year of the Emperor Suiko.

The Prince Shotoku ordered an equipage for himself and departed to Shinanaga, to the west of the mountain, where there was a graveyard at the foot of a hill. On his return he turned aside from his road and climbed the hill. At the wayside he saw a starving man. About thirty feet from the road there was a black horse standing at some object. The Prince touched the animal with his whip, but though the horse reared a little it remained in the same spot. The Prince alighted, his retainer Choshimaru ran forward and presented him with his staff. The Prince walked on till he came to the starving man, and himself asked him who he was and why he was lying there. Then taking his purple robe he himself covered the man with it. (N.B.—The colour "purple" here referred to points to some imported material, as the colour was at that date unknown in Japan.) They held a short conversation. Those who stood by heard the words, but could not understand their import, and did not know what to make of the incident. The Prince comforted the man and wrote for him a short poem, to which the starving man made a suitable poetic reply. The man had a longish face with a large head. His ears were long-lobed, his eyes were narrow, and when he opened them they flashed as it

were with gold. He was indeed very different in features from the people of that time. A peculiar sweet perfume seemed to emanate from him. After this the Prince returned to his palace and sent one of his retainers to assist the starving man. When the servant came back he reported that the man was dead. The Prince was deeply grieved, and gave him burial in a fine large tomb.

At that time the Prince's chief minister, Umako no Sukune, and seven under-ministers criticised the Prince, saying: "Sire, you have many virtues which we cannot comprehend, but your wonderful behaviour sometimes leads people astray. Why, for instance, did you alight from your equipage and hold speech with such a low vile person, even making a poem for him, presenting him with your robe, and after his death giving him such fine burial? This was not the right thing to do." The Prince, hearing this, called his ministers to him, and said: "What you say is no doubt quite correct, but I had other reasons for what I did. Do you go to the hill Kataoka, open the tomb and look within." The seven ministers hearing this, departed. They found the seal on the tomb intact, the lid of the coffin unbroken, but there was no corpse inside it. The coffin was filled with a pleasant perfume, the purple robe, the other presents and the coloured grave cloths were folded up and laid upon the coffin. The seven ministers, seeing this, were filled with amazement. They were distressed, too, at their own inability to understand the virtues of the Prince, and when they had returned they reported to him what they had found. The Prince sent a servant and fetched the robes and continued wearing them as before.

(N.B.—In reading the above account the writer cannot but feel that the narrative is based on some earlier document.)

In considering the above facts we can hardly escape the conclusion that some narratives concerning our Lord were embodied in documents written in Japan about A.D. 720, and we ask in what way these narratives can have been so incorporated at such an early date.

There were three means by which this may have happened.

1. The Prince, Toneri, who wrote the *Nihongi* (No. I), or one



of the scribes who assisted him, may have had knowledge of the gospel and inserted stories out of it in the life of Prince Shotoku.

2. After Prince Shotoku's death many religious sects entered Japan, and Nestorianism may have come in about that time in the guise of a Buddhist sect, and some of its teachings may have become incorporated in the narratives of Prince Shotoku.

3. Prince Shotoku himself may have had some knowledge of the Nestorian teachings.

Let us consider the above suggestions in connexion with the three documents which we have had specially in mind.

1. With regard to the first suggestion mentioned above, in the *Nihongi* (No. I) the number of narratives concerned is smallest. The style is careful and simple, and would appear to be the result of a condensing of traditions which had been handed down orally for many years. The narratives which are missing are the accounts of the annunciation and of the Dream House (transfiguration). Possibly these were omitted because of the Confucian dictum that miraculous stories and incidents dealing with divine powers must not be inserted in a book whose authority should be unquestionable at the bar of reason. In this case it would look as if these stories were oral traditions not to be found in any document which the writers of the *Nihongi* (No. I) had ever seen. The traditions, however, might have been known to later writers and have been in circulation even before the *Nihongi* was written.

2. The more probable explanation of the existence of these narratives is based on a comparative study of our three sources. In these the main outlines are identical, but the details differ, and it is immediately apparent that the details differ owing to the different objects that the various writers had in view. For instance, in the life and chronology of the Prince Shotoku (No. III) (written about A.D. 700) there is evidently a tendency to amalgamate Buddhist and Shinto doctrines. There is also a strong Buddhist tone, e.g., in the account of the annunciation the word "divine person" is translated by the Buddhist term "priest" or "monk," and emphasis is laid on the fact that the Prince Shotoku was an earnest Buddhist. Also the account of the transfiguration, which is full of Shinto figures in the earlier document, is evidently for that reason omitted from this Buddhist writing. Again, the idea of the Imperial

line which is so prominent in the *Guji Hongi* (No. II) is not once referred to in the "Chronology" (No. III). Narratives which occur in the *Guji Hongi* (No. II), but are absent from the *Nihongi* (No. I), and narratives which are present in the latter but absent from the former are found in the "Chronology." A comparison of these cases shows that the *Guji Hongi* (No. II) was probably later than the two other documents.

In the *Guji Hongi* (No. II) it is probable that the mind of Prince Shotoku is most accurately presented, and that mind is concerned with the preservation of the imperial line. There is a liberal religious tone in this book—*e.g.*, the Buddhist term "Three jewels" (Buddha, Law and Order) is interpreted as the "Three religions" (Shinto, Buddhism and Confucianism). The style of the book is unartificial and full of imagination.

The *Nihongi* (No. I) is a purely historical document written with the sole purpose of recording historical events.

The fact that though the details differ, the main outline of these stories is identical in spite of the varying styles and different purposes of the writers serves to show that there was a long tradition behind the writers when they inserted the stories in their books.

For several decades after the death of Prince Shotoku there was more than usually close intercourse with Chinese. Students from Japan went to China and books and documents were brought back to Japan, so that it was a time peculiarly suitable for the spread and interchange of traditions.

3. Had Prince Shotoku himself knowledge of the Christian traditions?

In the first place his name was "Prince of the Stable." This name was not posthumous but was given him in childhood, as is proved by historical records.

Secondly, those narratives which seem to have contact with the gospel story occur only in the record of the Prince's life. Moreover, they are always connected with specially important points in his life.

(N.B.—In the *Nihongi* (No. I) there occur one or two remarkable passages, not connected with Prince Shotoku, which seem to have contact with the Christian story—*e.g.*, in an account of Yamato Take no Mikoto there occurs the phrase "there were left only the grave clothes, the body was not there": and in an account of Uji

no Wakiiratsuko there occurs the passage "here the Prince died, but on the third day he rose again." These would point to Christian influence apart from Prince Shotoku, but they are isolated passages).

In the narrative of the resurrection at Kataoka there is given an impression that Prince Shotoku had learned something about the message of Christ. And the *Nihongi* narrative at this point is closed by the words "verily here we see a saint comprehending a saint."

These points give one the impression that the Christian sources are not far removed.

Again, Prince Shotoku's retainer, Hata no Kawakatsu, is a remarkable personality, of whom many stories have been handed down, and a good many things point to his also having had knowledge of the Christian tradition.

The main difficulty of our third suggestion, *viz.*, that Prince Shotoku himself had knowledge of Christianity, is the question of the dates. It was not till thirteen years after Prince Shotoku's death that the famous Nestorian, Arahon, came to China, but it is probable that Nestorianism had already been spread in that country before his arrival there, so that this question of dates is not insoluble.

Why did not Christianity take root in Japan at this early date, especially if it is the case that Prince Shotoku himself had some knowledge of it?

The narrative of the resurrection as given in the story of Kataoka may show us one of the reasons for this failure. In that story the great Princes showed hostility to the idea that Prince Shotoku should pay respect to a dying beggar—so that even if the Prince himself had accepted the gospel, owing to the opposition of the great Princes, who were Buddhists, and especially the famous Umako, Christianity could have had no chance at that time.

And even if Hata had hoped to hand on the Christian religion to future generations (as the narratives seem to imply) yet at that time the generality of people in Japan were preoccupied with questions of earthly power, luxury, "glorious robes and crowns," and were not likely to be attracted by the religion which stressed the cross and pain and sorrow of service.

Moreover, the very narratives which have survived are merely the shells of Christian stories, containing not a kernel of Christian gospel, but quite a different spirit—either Buddhist or Shinto.



In a country of the orient with a pleasant climate and with but few wants the people's minds were taken up with their daily occupations and trivialities of life so that there was not much seeking after the deep things of the spirit. Hence those forms of Buddhism which emphasised the tantric and magical side of religion spread most rapidly, and grotesque idols and other outward forms of religion took hold of the people.

The Prince Shotoku died five years before his great Buddhist retainer, Umako, and so his personal influence was lost. But even if he had lived on and could have made his full influence felt in favour of Christianity, the spirit of the age was not favourable. Christianity was therefore pressed out of existence, and meanwhile Nestorianism itself lost its influence in China.

## THE CHILDREN OF A LEPER COLONY

### "Those for Whom Nothing is Prepared"

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MARY B. MCGILL

The question of the untainted children of leprous parents—how to segregate them at an early age, how to provide for them during the school-age period, how to get them adequately prepared for life and finally launched into a society naturally prejudiced against them (so innocent of any offense though they be!)—is a question very near the hearts of all of us who are privileged to work for and with those whom our Lord specially loved. We remember that for their protection and comfort He gave one of His most explicit commands.

Often the first thought to enter one's mind in thinking of these little ones is—"Why be interested in the off-spring of lepers? These should never have come into the world!" But we find that many times their parents had married and had healthy children before the disease had shown itself, and in many cases the fact that leprosy had been in their families had not been known by them before marriage. For known lepers to deliberately produce children is, of course, a dreadful thing, but I am glad to be able to say that that seldom happens among our resident Christian lepers. During the six years I have been working here in Kusatsu I have known of only one child born in any leper home connected with our Institution. The Mother in this case is a healthy woman and the Father's case is in what we call a "Non-active stage" so the baby has been left with them for the present.

There is much conflicting opinion among authorities as to whether or no a child born of leprous parents should be removed immediately from the mother. I have heard it stated that until the child is two years old there is little danger of contagion. I know many young men and women who have never lived in any other environment than that of quite poor and wretched leper homes and



Untainted children of leprous parents at Saint Margaret's Home, Kusatsu.



Lepre children in the School of Hope at Kusatsu.





who have yet reached the age of twenty-five to thirty years without showing any trace of the disease.

Here in Kusatsu we have two homes for the healthy children of leprous parents. One is in connexion with the new Government Hospital—Raku Sen En, about two miles out of Kusatsu. This is in charge of the Salvation Army, with Mr. and Mrs. Kato at its head. That home was opened only last year but they have already thirteen children and are doing fine work with them. There are at least fifty or sixty children, however—healthy children living with their leper parents in the free village of Kusatsu who can neither be admitted into this Salvation Army Home nor into our Mission Institutions because of lack of funds and lack of workers to care for them.

The other Home is under the Saint Barnabas (Episcopal) Mission and was started about ten years ago by Miss Cornwall Legh. This has two houses called Saint Margaret's (for girls) and Saint Timothy's for boys. (St. Margaret's also takes babies of both sexes). These two houses are supported by a fund from Mrs. Richard March Hoe of New York, a fund which is sufficient to supply for the physical needs of fifteen children, but we already have in these homes twenty-nine from the ages of two years up to seventeen—and in other places (either at work or under observation for prevention or cure) we have six more children for whose support we are responsible. The fund is stretched to the utmost limit and we are always in a great deal of anxiety as to what is our duty about receiving more, as well as for the future of those we have already accepted.

If they are to be happy and useful citizens they must be properly prepared and receive some regular training for life—but where and how is the question. We must consider not only the financial side but also the fact that society at large resents these innocent children and often shuts the door of opportunity in their faces. Indeed I know of no more pathetic physical, mental and moral handicap than to be the untainted child of a leper parent! And until the public can be educated to the fact that until one has leprosy it is entirely impossible to give it—to anybody else (any more than diphtheria or any other disease which one has not)—until people generally can understand *that*, the future plans for

these dear, often exceptionally-clever children seem to be at a deadlock, and their plight quite hopeless.

However, we can report some progress. Six years ago we had three young girls who were all above the average in intelligence. Before they had finished the Primary Course in the village school here I began applications for them to go to some High School. It took two years to gain admittance for them anywhere. Finally one Christian School decided to make a venture of faith and received the girls, but not without some opposition from those who very naturally thought they must consider the good of the entire school body, and if the girls were received they must be prepared for a revolt, perhaps, among the parents if the problem of our girls' parentage and families should be resented. We requested that under no condition should the girls' background be kept secret. Everyone was agreed that it would be fairer all 'round for the girls to live in a house by themselves with a matron, if such could be found, to look after them, rather than in the dormitory with other students. It took over half a year to find any place for them to lodge. As soon as the name of our town, Kusatsu was mentioned at once the "deal was off" and everyone was very sorry but of course the house could not be rented to them. At last through the interest of an old pupil a small room was found and there our three girls have had four happy years, as normal as possible. They have done splendid work in their classes, are popular with both teachers and the other students, and after they are graduated in 1935 one of them is planning to prepare herself to be a Primary School teacher, one a nurse and one a kindergarten teacher. Public opinion has so changed now that we had no trouble in making the arrangements for the one who wishes to enter the dormitory connected with one of the really good kindergarten Training Schools. It is a beautiful bit of pioneering which this Christian School has done for these girls, and the fact that nothing was hidden, but all done in the open, is something to be very thankful for.

We had had the sad experience of one girl whose character and whole life have been decidedly warped by trying to keep her parentage a deep secret, and that is one reason why we now always urge strongly, for our unfortunate children, an open and



honest policy. As a result, not only have our later girls done well but a group of their schoolmates, becoming interested have faithfully sent us a monthly sum sufficient to support another girl—a leper. That was truly an example of "Bear ye one another's burdens and so fulfill the law of Christ" We can scarcely express our deep gratitude for this touching bit of assistance.

But we need funds for the future education of one of these fine girls—the other two already provided for by the help of friends in the U.S. We need more than anything else your prayers, and we need an intelligent campaign to instruct the public that these untainted children are not dangerous—so that when they are ready to work they may be able to hold whatever situations they are fitted to fill, and not come back to us discouraged and broken-hearted because of persecution, of the ignorance of the public, because of unjustifiable and unreasonable fears on the part of the public.

Once we had sent to us, from the Government Hospital at Aomori a baby boy. He had a very serious case of malnutrition, though perfectly normal as far as leprosy was concerned—having not a trace of that disease. We did all we could for him here but he did not improve and seemed so weak that our doctors felt it was a case for hospital care. We tried in vain to find a Hospital that would accept him. I was told wherever I applied at Christian and non-Christian institutions that they just could not take him in. Help was given in the form of advice, diet-lists, etc., but they all must consider "the good of the majority." Eventually the little fellow "pulled through" and he is to-day a sturdy Primary School boy, but he almost died for lack of a place to lay his poor little sick head! That happened five years ago.

Today, in a Tokyo Hospital, we have a twelve-year old girl who has been there since last October for treatment for a dislocated hip—having been from babyhood unable to walk properly. She is an otherwise healthy girl of leper parents. She can now be cured, but it is only because of the hopeful change of attitude in regard to her parentage that she could be received by this Tokyo institution where she is now receiving wonderful help.

It is indeed a blessed work not only to relieve these children and give them a chance to rid themselves of handicaps, but to take from them the burden of deceit and suppressions which hang

so heavily over many children of the lepers. We give hope to the children, comfort to the sad parents and they receive, in our homes, a ray of light where before the path seemed almost too dark to tread.

"Help thou thy brother's boat across and lo, thine own has reached the shore!"

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A recent distinguished visitor in Japan was Mrs. Herman Liu of Shanghai, National President of China's W.C.T.U. and wife of Pres. Liu of Shanghai University who has been touring America widely with Stanley Jones and other men of note, to speak in the interests of Missions. During her stay in Kobe, under the auspices of the W.C.T.U. of that city, the women of all the churches held a Union prayer-meeting for world peace, which Mrs. Liu and several Americans attended. She also spoke at a tea given in her honor for The Kobe International Club (Japanese women). She was especially interested to visit institutions offering home-making courses, and spent much of her time seeing such well-known centers of social helpfulness as Mrs. Hora's Nursing Center, Mrs. Jo's Home of Refuge for Girls, Mrs. Hani's School, etc.

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## TRAINING FOR PIONEER LIFE

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### Mukden, Manchuria

Mrs. Kyoto Takahashi, a Japanese woman who has lived for 20 years in Inner Mongolia, passed through here on her way to Tokyo, where she will direct a special school for training Japanese young women to become housewives to pioneers settling in Manchuria and Mongolia.

Japanese officials in Manchoukuo observed that Japanese women coming to the new state were poorly equipped for pioneer life. Deciding that special training was needed, they asked Tokyo educational authorities to cooperate in establishing a special school. The suggestion was accepted, and Mrs. Takahashi, who conducted a private school in Inner Mongolia, selected as the first principal. Fifty Japanese girls, graduates of middle schools, have enrolled in the new school.

Quoted from The Christian Science Monitor

## CONCERNING A RECENT GIFT TO JAPAN

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CHRISTINE M. NUNO

Public health has been defined by Winslow as the science and the art of preventing disease, prolonging life, and promoting physical health and efficiency through organized community effort for the sanitation of the environment, the control of community infections, the education of the individual in principles of personal hygiene, the organization of medical and nursing service for the early diagnosis and preventive treatment of disease and the development of the social machinery which will ensure to every individual a standard of living adequate for the maintenance of health: organizing these benefits in such fashion as to enable every citizen to realize his birthright of health and longevity.

Among the factors which have combined to intensify the problem of community health on the one hand and to aid in the development of our present organized problem for health service on the other are four closely related to the concentration of population in cities: First the industrial, which collects the artisans formerly engaged in handwork in their homes into our present-day factories and brings their families together in community life leading to the evils of crowding in cities. This concentrated population has made necessary organized service for providing and distributing drinking water, the protection of food supplies and the collection and disposal of domestic wastes crystallizing the problem of industrial health and industrial hygiene.

Second, the development of communications which speeded up transit of foods, people, food stuffs, and knowledge. It has intensified the health problem by breaking down the isolation of communities which existed earlier, quickened the spread of disease making more difficult the control of epidemics, but aided greatly in the dissemination of general knowledge regarding diseases and health matters.

Third, a competitive economy has greatly increased the speed and pressure of our living, requiring increased personal efficiency



focussing attention upon the importance of sound bodies and vigorous health after middle life. It has been the driving force which has made public health a consideration in business.

Fourth, modern science through its discoveries has created the whole field of preventive medicine with its scientific attack upon disease. All these factors have worked together accentuating the personal and organized effort.

The Public Health Problem of small communities and Rural Areas is one of immense importance as a considerable proportion of the population live in villages and towns, while others reside far distant from villages or cities or even from other habitations.

Schools and institutes of hygiene and public health are indispensable items in Public Health Education. To this end the Rockefeller Foundation through its International Health Division has this year appropriated funds for the construction of a building and the purchase of scientific equipment for an Institute of Public Health including also the provision for field training centers both Urban and Rural for Public Health in Japan; the government having furnished a suitable site for the building in Tokyo and guaranteed its maintenance after three years. Through its program the new institute gives promise of becoming an important center for the coordination of teaching and research in Public Health. The Japan institute of Public Health will include in its essential services, Sanitary Engineering Department, Public Health Laboratory Service, Epidemiological Division, Bureau of Vital Statistics, Nursing and General Public Health Administration. Kyobashi-ku, in Tokyo, has been chosen by the committee for the Urban, and Tokorozawa for the Rural field training center.

As Public Health Nursing forms no small part of the work of a modern Health Service a post-graduate department in Public Health Nursing was added to St. Luke's College of Nursing in April 1930. A program of cooperation having been adopted under the direction of the Institute, the generalized Urban Health Center of Kyobashi Ward in Tokyo and the Rural Tokorozawa Health Centers will serve also as a practice field for the post-graduate students in Public Health Nursing.

Public Health Nursing is an organized community service rendered by graduate nurses to the individual family and community.

The general educational objectives of a public health nursing service are :—

- First. To assist in educating individuals and families to protect their own health.
- Second. To assist in the adjustment of family and social condition affecting health.
- Third. To assist in correlating all health and social programs for the welfare of the family and community.
- Fourth. To assist in educating the community to develop its public health facilities.

What are some of the problems for protecting the physical health? Of hard earned knowledge we have much, *if applied* it it would add greatly to our happiness and to the length of our lives. We know how, for example, to get completely rid of typhoid fever, yet each year there are thousands of unnecessary deaths. Practically every child who dies of diphtheria in the present state of our knowledge is needlessly sacrificed. Each year many babies succumb unnecessarily to infantile diarrhea, many thousand deaths from diseases of infancy could have been prevented.

Tuberculosis, a communicable disease of particular importance to the public health because of its chronic character, and because it usually affects family groups particularly children and young adults, is one of the principal causes of death. In all forms, in Japan there are estimated 2,000,000 active cases with the greatest percentage between the ages of 15 and 40. Death claims 196 of every 100,000 of population (according to the latest statistics) with 0.05 beds per one death).

Accidents are responsible for many fatalities. These and others we might add constitute a measure of the preventable toll.

Although the Institute will not be opened for another year, surveys and the cooperation of services now in the field are under way, as a preparation for the expansion of necessary health services.

## PUPPET DOLLS AT ST. LUKE'S HOSPITAL

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MASAE OGURI

The wide range of interests in health work at St. Luke's Medical Center has given me two opportunities to use puppet dolls. One is to help the public health nurses to teach children health habits thru the visual sense, and the other occupational therapy work with the children in the wards. The former has to do with children in health and the latter with those more or less sick. In both one has to understand the principles of health and disease, of child psychology and of education.

I love dolls as well as children and the happy combination of children and dolls presents no limit of educational value. My interest in making dolls began with making baby dolls for children to play with, some years ago, in Boston, and now it has grown into Marionette-making with a little Theater which I, myself, can manipulate. It is one of the most delightful enjoyments to take our little movable theater to a children's party. The children in the poorer districts have especially welcomed us, with sometimes wildly delighted interest.

There are many methods in health education. The health drama executed into the little puppet show, however, has been found one of the most attractive and effective means for the children of all ages. So far I have tried three puppet plays three years in succession, each year with different groups of the public-health nurses. None of these plays has failed to attract the children's attention and all the nurses we have tried have been much interested.

"The Adventures of Black Sambo" we made in the year 1932, and in this one the tiger boasts of his wonderful yellow coat and we learn to admire the yellows in our food also (because they contain Vitamin A)—the elephant speaks about cleanliness, pointing to his bath-tub, the river behind him; the monkey speaks on the importance of exercise, showing his "radio dance," and the long, fat snake tells of the virtues of sunshine and outdoor air—showing





Puppets used by Miss Oguri of St. Luke's Hospital to illustrate her health talks for children.





a graceful snake dance. This play has been performed twenty-nine times for over ten thousand people—mostly children, at schools, kindergartens, settlements, social centers, etc.

For the 1933 Christmas gathering at St. Luke's we gave our new play "The Journey of a Fly," in which a little girl becomes ill by drinking dirty water with cholera germs in it, and the fly and the germs together rejoice wickedly and dance together in high glee. The germ phantasy is our own unique invention, expressed imaginatively by peanut dolls painted red, with appropriate faces horrible enough for germs. Their funny, wriggling movements evoke much of the sense of humor of the audience. The play was originally written by one of the post-graduate student nurses of the Class of 1933.

By giving these marionette shows during the past years we realize that they succeed in rousing health interest in the child mind much better than can any dry health lectures or books. The quaintness and unexpectedness of the doll's movements, mingled with some awkwardness too, touches the imagination of the children as well as of adults. We have been repeatedly asked to add more plays and recently have done so—the Micky Mouse dance has been a very popular encore selection.

Hand puppets are more and more used in the kindergartens and day-nurseries of late. They are, of course, simpler than those manipulated by strings and can be made and used by even very young children, with the help of a teacher in the beginning, if simpler materials such as paper and crayons are used. Our dolls are very primitive in movement compared with the professional ones here in Japan, but I believe a certain amount of simplicity is better for work with children, if combined with originality and freshness on the part of the manipulator. Our little Theater, however, is instrumental in emotional education and helps to develop the power of imagination among our children, which I think of as by-products of the health-education ideal.

Occupational therapy with the children of the wards was only begun last October, in 1933. Children are admitted on recommendation from their doctors, and there are two groups for which I spend from thirty minutes to an hour and a half each day. The morning group consists of younger children averaging kindergarten ages,



and the afternoon one is for older children. With the former I use only the simplest and lightest of occupations, but the older group can and does make varieties of things with their more grown fingers. They have shown a great deal of interest in making dolls and animals—even boys seem to enjoy working with thread and needle. Some of them recently made a black bunny with long ears and a very brief jacket, a character in a comic story they enjoy. Such occupations have certainly helped children in the ward, whose hours otherwise are long and uninteresting. I see in one girl a remarkable change in attitude and expression. In the beginning of my work with her she was dull and expressionless, giving little response, but now she is a developing life, interested and happy.

Every day these children wait for the hour of their hand-work, and the minute the teacher appears the whisper "Here she is," comes up from all corners. Meeting the children every day for this happy occupation brings me very close to them and presents an excellent opportunity for me to teach them many things beside the task in hand, and we find it an excellent educational opportunity. This is true of Occupational Therapy for children, while for adults there is an economic opportunity—both are interesting and worthwhile fields for future development in Japan.

## THE END OF "THE OMI MISSION"

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Wm. MERRELL VORIES

On February first, 1934, "The Omi Mission" comes to an end.

Not many years ago it would have been welcome news that another "independent" mission had gone the way of all irregular and unofficial movements. For "independent missions" used to be suspect. There were good reasons for regrets over the activities of some of these mushroom undertakings. They often crowded into communities already being evangelized and made more trouble than they did good. Sometimes they represented merely personal bigotries or fanatic extremes of sectarianism. The idea was not prevalent that *every able-bodied Christian* ought to become a missionary unless he could show just reason for other occupation or could send and support a substitute. A missionary was, for some reason, probably ecclesiastical, conceived of as a special sort of preacher, to be supported and controlled by a Church Board, and unable to make a living or to teach his parishioners how; a sort of denatured person such as the funny papers pictured.

But for a while now we have been getting to the place where we could admit that St. Paul was a good missionary, even tho he was independent, self-supporting, and uncontrolled by a Board. And even tho few authorities will yet agree to have his methods and principles of mission work practised by their missionaries, still most of us are ready to admit that they were not very bad.

Very recently, faced with the stupendousness of the task, with which we have so far been dallying, it has begun to become evident that the regular channels of world evangelization are far from equal to its accomplishment. Instead of opposing independent mission efforts, it becomes evident that many, many more are needed. In fact, that *every Christian* ought to become an independent missionary in his own community—or as far afield as his special abilities and means of support permit. Perhaps until the vast world program of Christendom is more nearly achieved every Christian who engages

in a gainful occupation "at home" ought to support one missionary in some needy field—either at home or abroad. The only condition for efficiency in such a method would be a strict observance of non-overlapping—and that is equally true of "Board" missions.

Now the late "Omi Mission" has been for twenty-nine years a believer in, and practiser of, this idea of missionary work. So that it was supposed to come under the category of non-objectionable independent missions.

In its brief history, it has grown from the microscopic effort of one "foreign" teacher and a couple of his pupils to an organization of more than two hundred workers; its various industrial departments have made positive contributions to social betterment in Japan, in addition to earning the financial support for the entire enterprise; its efforts in Tuberculosis treatment, progressive Education, and Rural Evangelization have had international influence; and in spite of successful Industrial experiments none of its members has amassed personal wealth. It has operated for more than a quarter-century as a Christian Community in which four nationalities have cooperated upon equal terms.

Perhaps it might be allowed to come to an end without being called a failure.

Moreover,—and this is the important part of this record,—the members of the ended Omi Mission, for all their reputed radicalism in methods, are conservative enough in their science to believe in some sort of "conservation of energy" and in their religion to believe that death is not the end. On February first "The Omi Mission" ceases; but on February second begins "THE OMI BROTHERHOOD."

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The Omi Brotherhood continues the former Omi Mission, as it enters its thirtieth year—in better condition than at anytime in its history. Why the change of name is being made calls for a brief explanation, in view of our wide connections with others, both individuals and organizations, who have a right to know.

In the first place, the change is one of *name*, only. There is no change in principles, personnel, purposes, or practices. And the



change is made voluntarily, after several years of consideration, in the interests of greater clarity. Misconceptions of the organization, aims, and methods of the late Omi Mission have been perennial.

For example, the idea that the industrial and other earning departments were merely means of *securing income* with which to finance "mission" work. By as much as demonstration is more difficult than argument, it has always been more difficult to make these earning departments *illustrate* the principles of Jesus Christ than for our preachers to proclaim them: but to make them *demonstrations* has been the chief concern of Omi Mission. Every department has been expected to share in the "evangelistic" service, and on equal terms.

There has grown up a connotation in the term "Mission" which has made it increasingly difficult for us to qualify our organization to its use. In the "foreign field" the word has been limited to the implications of a religious undertaking financed and directed from abroad, with the "missionary" a foreigner drawing his living from another country. This restricted meaning ignores the claims of "home missions" and of such purely local enterprises as "the Bowery Mission" (for example), in which missionaries and parishioners are of the same race, and in which the support may be local, personal, or "independent," quite as well as under control of a sectarian "Board." The invidious distinction of "native helper" or "employee" applied to any member of a mission staff who happens to be born in the field, of the people concerned, and potentially worth several times as much to the work as the automatically important foreigner, ought never to have crept into the context of the word "Mission"; but since it is generally so held, the Omi group has long demurred. It has, also, long endeavored to change the popular conception of the term. But since the epoch-making suggestions of the experts who evolved "*Re-thinking Missions*" have failed to deal with this problem, there seems little hope of escape from the warped significance, and it has become finally imperative for us to make own position clear by the use of a more adequate terminology.

In the second place, the *indigenous* character of this organization seems better expressed by the word "Brotherhood." The peculiar genius of the late "Omi Mission" was its avoidance at its inception

of "foreign" control or of the planting of an organization developed abroad and ill-suited to the peculiar local conditions. Every important step in the development of this work, with its many departments, has been an evolution adapted to the new social order which we conceive as the prelude to the ultimate Kingdom of God upon Earth. Nothing has been set up because it was American, or British, or sectarian, or otherwise precious abroad. No person has held authority because of race or financial control. No able or earnest proposal has been rejected because of the youth, race, or inexperience, of the one suggesting it, or even of the difficulty it might involve.

However, it must not be inferred from the above facts that we have ever contemplated the establishing of a *nationalistic* movement. Of all the errors into which the Churches have fallen in the past none is more regrettable than that of becoming State institutions. To establish a "Japanese Christianity" would be to beget something that was not Christianity. For the soul of Christianity is supernaturalism—as of all Truth. It is for this reason that, while avoiding the foisting upon Japan of a "foreign" institution, we have equally insisted upon an international personnel and supernatural interests and cooperations. For this reason, also, the one church of our little town has long been practically a "union" church, altho technically adhering to one of the major denominations (to avoid itself becoming a new minor one); and for the same reason we should count the intrusion of an overlapping sectarian second church in this small community a far greater hindrance to the Christian Cause than would be several new non-christian organizations.

In the third place, the term *Brotherhood*, in its extensive sense, seems to connote the primitive and essential meaning of *Christianity* in a way that the term "Mission," in its acquired (and sometimes obnoxious) sense, does not achieve. If one studies the teachings and the life of Christ, one is impressed with the feeling that He was concerned not only in calling men to a vital consciousness of, and reconciliation with, GOD, but also, and equally, to a consciousness of, and reconciliation with, their fellow men. To be "reconciled to God" while feeling no sense of responsibility toward brother men—while even exploiting and destroying fellow men—Jesus seems to

have held as not only insufficient, but even impossible. The Kingdom of God must be established among men. Because the officials of organized Christianity have largely neglected the second half of Christ's program and its membership have largely repudiated it, we feel it particularly incumbent upon all movements within the organized Church toward the Christianization of the Church and the world to emphasize *brotherhood*.

In passing, we might add a sidelight upon a "brotherhood" as opposed to an "association" or "society." If logically consistent, the brotherhood should constitute a relationship so close as to prevent dissolution. Brothers may disagree, argue, even quarrel; but they normally are eventually reconciled. Brothers are freer from reserve and mutual distrust. Speaking their minds without hesitation may seem dangerous to the loosely associated group, yet it is in reality far safer for permanent unity. The late Omi Mission has been a group of positive-minded persons, unafraid of each other, and yet its members have been phenominally loyal and constant. Only death has removed any of the original group for long, and life-intention is the normal attitude of even the latest recruits.

In the fourth place, the term "Brotherhood" seems to offer at least a psychological element of escape from the inherent danger of any religious group movement degenerating into one more "denomination" in Christendom. Nothing is more abhorrent to the members of the late Omi Mission than the idea of further spreading the ills of sectarian rivalry in the foreign field, or anywhere. But the term "*Mission*" has come to imply the objective of establishing churches of the particular sect that finances the "mission." And in spite of the fact that we have always been non-sectarian and have usually had workers of eight or more denominational origins, we have periodically been questioned about the complexion of the "Omi Mission Church"—which does not exist.

This does not mean for a moment that we are not in sympathy with the Church. Every *full* member of this organization *must* be first a member of some reputable church. All the "converts" of our evangelistic efforts are introduced to churches, and groups that form into organization are encouraged to become self-supporting and join themselves to the denomination of their own choice. Neither can anyone deny that the local church in our headquarters town



was resuscitated and has become, chiefly thru this groups' influence, a church second to none for vitality and "results." But we should consider it our supreme failure if a new sect should appear as the outcome of this organization's work.

The history of the Christian Church is a procession of movements to restore the pure religion of Christ, each of which on becoming a "church" has repudiated in practice the principles of its founders. Always a small group of devoted believers has arisen to seek to practise the teachings of Jesus; always the organization has fallen into the hands of "officials" who usurped the authority of the Holy Spirit; always the "orthodox" church has repudiated those within her membership who have advocated pure Christianity.

We cling to a determined hope that the labors of these nearly thirty years—and the developments which we anticipate in years yet to come—may not be vitiated by the yielding of this group to the insidious temptation to seek safety in an Establishment or glory in a System or the authority of a Sect—when what Christendom needs is experimental living of the Brotherhood principle of its Lord,—in order to transform the Churches from within, instead of drawing out only to complicate the issue by starting another one-sided division.

The adoption of the term *Brotherhood* we hope will secure greater definiteness and clearness in the name of this small local movement. We are wondering, also, if its gradual adoption by other groups might not make easier the eventual super-denominational and super-national unity of all who seek to follow Jesus Christ.

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While "*The Omi Brotherhood*" is the new name to be used in all our outside contacts where the Japanese language is unfamiliar, the Japanese name is naturally official inside the organization and in most local contacts. We are to use the term "*OMI KYODASHA*," as the official name.

It should be added, perhaps, as a postscript, that we conceive the word *Brotherhood* to include both sexes. This organization recognizes the equality of women and men in all departments of life, and it does not wish to be mistaken for a monastery.

Furthermore, we believe emphatically that a thoroughgoing *Brotherhood* is impossible outside of Christianity—of which it constitutes an essential element; so that we maintain that the new name as definitely links us with our religious basis as the old one did.

That it will be difficult to accustom ourselves to a new name we realize. We also feel apologetic toward our friends in asking them all to begin applying the new name to our organization. But it really cannot be helped, since "The Omi Mission" is at an end.

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The World's Young Women's Christian Association plans a study course for leaders during 1934 hoping to reinforce their desire to understand more fully the true foundation of their work and to witness to it more faithfully, relating it at the same time to all those questions of the social and economic order to-day which call for a Christian solution—"that our Association as a whole may come nearer to the fulfilment of its aim" to bring young women to such knowledge of Jesus Christ as Lord and Savior as shall manifest itself in character and conduct" so that "through obedience to the law of Christ there shall follow the extension of His Kingdom, in which the principles of justice, love and the equal value of every human life shall apply to national and international, as well as to personal relations."

## **“PROSPECT OF THE FIELDS ON THE FIRST CLEAR DAY”**

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The skies have cleared: the fields show far and wide  
Their new-washed robes of bright, unsullied hue,  
Dustless and clean.

See down the long-stretched road  
This side the ferry stands the village gate,  
A silent sentinel.

Low rows of trees  
Line it on either side with vistas fair  
Adown the narrow glen.

The crystal stream  
Flows gently 'twixt the farmsteads, and behind  
The lesser foot-hills tower the distant peaks,  
A fair scene, and a busy seed-time calls  
All hands abroad to labour on the land:  
And sunny fields do teem with happy toil of men.

—WAN WEI, ancient Chinese artist and poet of the T'ang period, 618–907 A. D. Translated by PROFESSOR ARTHUR LLOYD.







Judge Shintaro Furuya of the Kwansei Juvenile Courts  
(retired in February, 1934)

He says—"What boys need mostly is not more punishment  
but more love—there is a great hunger for love  
in this world."

## RETIREMENT OF A CHRISTIAN JUDGE

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The accompanying photograph of Judge Shintaro Furuya is presented because of his retirement this Spring (having attained the age limit) from ten fine, active years of service in the Juvenile Courts of the Kwansei District. Please re-read Judge Furuya's article, "The First Ten Years of the Juvenile Court in Japan" in your Quarterly for last July (Vol. 8, No. 3)—also the review of his book "Juveniles at the Crossroads" by F. E. Mercer in the July issue of 1932 (Vol. 7, No. 3). Also readers may enjoy the article on the famous reformatory published in this current number—an institution in which Judge Furuya took much personal interest. We are told that he visited the school very frequently to see for himself how the boys he had committed there were getting on and to prove to them that he was interested in their progress. The Editor had the pleasure once of a visit there with him and with the author of this paper about the Naniwa Institution—and it seemed significant that so many heavy faces of those under-privileged lads lightened with real pleasure when they saw their friend, the Judge, arriving. Miss Hasegawa who writes of this school tells us that after those boys had been released Judge Furuya often followed them to their homes to continue his interest in many cases, and sometimes spent his Sunday afternoons going to poor houses of "his children" to teach them hymns or to talk with them of their difficulties.

Now, having retired, Kobe folk are glad to know that this friendly influence will be hereafter in their midst, for he plans to become a Notary Public and to attend the Kobe Congregational Church instead of the one in Osaka where he has long been a much-prized member. The Editor would confidentially suggest, without having spoken to the Judge, that if Churches or Sunday-schools or Mother's Associations or Colleges would like a helpful speaker—our experience leads us to believe they could not do better than to send for this useful man whom age has now, in a way, set free for wider (?) service.



Judge Furuya's successor in the Osaka Court is Judge Saburo Nagata, not yet a Christian, but we are told he has "no ill-feeling towards our faith," and that he is an able man of wide experience with children. One custom he has already initiated seems very worthwhile—he has decided to keep the Juvenile Court open on one evening of each week and on Sunday, so that parents and guardians who are laboring men may come with less of sacrifice for consultation about their charges. This is the first time such a plan has been tried in Japan, and Judge Nagata is being praised for being willing to sacrifice his own time to try it.

*I. Mac.*

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## THE NEW LABOR SCHOOL IN OSAKA

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Social workers will be interested in the new Osaka Labor School, which was dedicated last month at Yoshino machi. This school building is the gift of Mrs. Tatsuno Morito and called the Osaka Labor Educational Institute. Mr. Toyohiko Kagawa gave the dedication address and was very warm in his praise of the leaders of this project, who have had a hard time keeping the school going in past years. Now, thanks to Mrs. Morita, who has given the entire sum left her by her father short time ago, they have been able to build this up-to-date building. The school was started 14 years ago with ¥5,000 which was given by Mr. Kagawa from the royalties he received from his book "Across the Death Line." After six years of very small beginnings they received enough from the estate of Mr. Takero Arishima, the noted author, to buy a building that has been their headquarters for the last eight years. Dr. Iwasaburo Takano, President of the Ohara Sociological Institute and a member of the Imperial Academy, is chairman of the trustees and with such a group of famous men interested in the school, one can only predict a glorious future for it. Many social welfare leaders attended the opening and congratulated the active workers there.

Quoted from the Japan Advertiser

## DEPARTMENTAL NOTES

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### A THOUGHT PROVOKING STUDY

(Under the Auspices of the National Christian Council)

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Reported by WILLIAM B. AXLING

The International Missionary Council is making a world wide study of Communism for the purpose of discovering the reasons for its appeal, the extent of its spread and why Christianity fails in some classes and areas to receive the same kind of a response and to kindle the same kind of enthusiasm. In response to a request from the London Office of the International Missionary Council the Executive of the Japan Council organized a group to study this problem as far as it relates to Japan. This group met repeatedly, exchanged opinions, compared observations, analyzed available information and drew up a series of findings.

#### *A Summary of the Findings.*

These findings have such significance for religious workers that the writer is impelled to share their salient features with the readers of the Japan Christian Quarterly.

This study reveals the fact that aside from The Japan Communistic Party, which is the main communistic organization in the Empire, there are as many as thirty communistic groups, off-shoots from this parent body. These ramify into every class and occupational group. During the last five years approximately 30,000 people have been arrested because of their relation or suspected relation to communistic activities. Of this number some 3,500 have been indicted and brought to trial. The majority of these are still going through the process of being tried and most of them are said to have renounced their communistic views.

This extreme leftist movement has found its way into practically every phase of the nation's life. Students, laborers, educators, lawyers, jurists and even the scion of the nobility have come under the spell of this political-economic-anti-religious crusade. Students however have proven the most susceptible.

Causes which have contributed to the growth of Communism in Japan are :

1. "Antipathy against capitalism and narrow nationalism.
2. The stimulus furnished by labor and tenant problems.
3. The effect of the economic slump on the petty shop keepers and the owners of small factories, and the deperate straits of the farming class.
4. The corruption of the political world and dissatisfaction with existing political parties.
5. A deficient consciousness regarding constitutional self-government
6. The extreme materialistic tendency of the times"

Other influences are :

1. "The prevalence of proletarian literature and literature concerning the theory of Marxism.
2. An uncritical imitation of Soviet thought.
3. A mistaken use of the point of view of the natural sciences as related to religion.
4. The lack of a critical study of Marxism."

Other contributing causes are :

1. "An insufficient socialization of the education provided.
2. The deficiency of spiritual and religious education.
3. The insufficient training of the creative and critical faculties of the students.
4. An insufficient sense of mission, a lack of insight and spiritual training on the part of the teachers.
5. The lack of opportunities and facilities for personal contact with the teachers on the part of the students.
6. The utilitarian conception regarding education on the part of both the home and the school.
7. The formalism of religion and morals in the homes."

Reasons why Communism secures such a response :

1. "It has the appearance of possessing a logical system of theory.
2. Its outspoken criticism of the defects of the present social order.
3. It seems to set up definite goals for social reconstruction.
4. It is considered to be practical and not simply abstract and idealistic."

Communism's ingenious tactics and strategy are shown in :

1. "The agitation and propaganda of leftist organizations.
2. Enticements furnished by the members of the leftist groups.
3. The stimulus of the saturation caused by the constant reading of leftist literature.
4. The stimulus of leftist incidents which occur in the schools."

Three main reasons are given as to why Christianity fails to secure the same kind of a response and create the same martyr-type of following.



One has to do with the essence of Christianity. "Because modern Christianity is too tolerant and its love is too indiscriminating, it fails to satisfy the spirit of strife which is rampant in the world since the World War. In contrast to this Communism makes an outspoken criticism of the present social order and through class strife aims to set up a classless society. This makes a direct appeal to the psychology of modern youth.

The other points out weaknesses in the present day church. "The church is too highly institutionalized and lacks a social concern. It fails to come to grips with practical present-day problems. Its faith fails to flower into action and gear into actual life. There is a lack of unity between its preaching and its practice. It therefore fails to secure the concrete full-lived response which Communism receives."

Still another has to do with a lack of thorough-going Christian internationalism. "Christianity takes its stand on the fundamental principles of humanity and internationalism. Since the World War however, world conditions have been such that the Christian church of the various nations has failed to give full expression and reality to these fundamental principles. In contrast to this Communism appears to stand on a thorough-going internationalism. This makes an appeal to the psychology of modern youth."

In dealing with the effect of Communism on Japanese Christianity the findings say:

"In the large the young people who start with a strong sense of humanity as their basis and are surrounded with a spiritual atmosphere are inclined toward Christianity. Those however, who are environed by a materialistic atmosphere go on from socialism to Communism.

Japanese Christianity is still in the early stages of its establishment. Therefore as compared with the older religions such as Buddhism it has suffered comparatively little because of the inroads of Communism."

#### 1. Christian Schools

"Among our Christian schools, few have suffered to any marked degree. As compared with the public schools and other private institutions few of the students in our Christian schools have been carried away by Communism and its propaganda."

#### 2. Christian Organizations

"Among Christian Young Peoples organizations there are those which have been distressed by the entrance of Communism and its influence but in the main they have been able to overcome and check it. There are also indications that Christian students have been aroused by this to seek a revival of faith.

#### 3. The Christian Church

"The Christian church cannot be said to have received any outstanding influence from Communism with the exception that the

materialistic trend of the present time has stood in the way of people espousing the Christian faith. There are cases however, of church members who have left the church and entered the communistic fold."

#### 4. Christianity as Such

"The stimulus which Christianity itself has received is revealed in indications that through the rise of Communism Christianity has been more or less driven toward the right. At the same time the church has been compelled to rethink its own system, its organization and its methods."

#### *Features Not in the Findings.*

The following matters were not incorporated into the group's final findings but they are thought provoking and worthy of careful consideration. No member of the group, nor any combination of members, is responsible for these sentiments. The writer picked them up as the discussion proceeded.

"In non-Christian schools Communism worked in gradually and its total influence is tremendous. The element of humanity in Communism makes a strong appeal to students who are environed by cold intellectualism and the materialistic atmosphere.

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The world around the present revival of nationalism with reactionary tendencies here and there is hindering the spread of Christianity.

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"There is no indication that Communism will win in Japan. However the socialistic trend is strong. The growth of socialistic nationalism and the spread of the idea of the social state is especially marked. The rightest movement is also gaining ground.

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"The World War revived the age-long spirit of struggle and strife and encouraged anew the appeal to force. This paved the way for Communism with its tactics of arousing class strife and resorting to physical force in order to reach its goal."

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"Some of the reasons why the Christian church does not make a stronger appeal to laborers and modern youth are:

"Many look upon the church as being on the side of capitalism. The church often accepts the support of the exploiter and honors him with official positions.

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"Often the Christian capitalist differs not at all from the non-Christian capitalist in his treatment of his employees and in the wages which he pays.

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"The church's indifference to economic problems and social suffering and her passionless life. The church leaves the social expression to the individual members. She has no definite, clear-cut social program or goal to set before her followers.

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"The church does not in her own corporate life live up to what she teaches about her members loving one another and sharing each others burdens. Her love is an academic things that does not take on life and reality.

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"There is not enough real practical brotherhood within the church. In the realm of economic and material needs there is little actual sharing among church members.

"Marxism proposes to supply present and temporal needs. Christianity points to far-off goals. Japanese young people however are at present placed in most perplexing and trying economic and social circumstances. This tends to make them exceedingly realistic."

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## A PAGE OF PRAYERS

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### A Responsive Prayer for the Social Spirit

Reader—Jesus Christ, our Lord

People—Jesus, by Thy toil in the carpenter's shop.

Reader—Teach us the dignity of labor, by Thy power to do all things well.

People—Teach us to take pleasure in good work.

Reader—By Thy loyalty to true principles

People—Help us to be just and honest in commercial dealings.

Reader—By Thy care for the hungry and outcast

People—Teach us to remove penury and distress.

Reader—By Thy desire for Thy disciples' friendship

People—Help us to find a common fellowship in Thee.

Reader—By Thy power to heal the sick

People—Give us power to bind up the broken-hearted.

Reader—By the completion of Thy work on earth

People—Teach us to do well whatever work Thou hast set us to do.

Quoted from The Industrial Christian Fellowship.

### Extract from a Litany of Sympathy

Let us pray—

For toilers in dangerous trades and disagreeable occupations, upon whose industry and fidelity the whole comfort of society depends.

For the over-strained workers, whose continuous toil deadens their spiritual faculties and leaves them no time nor taste for things unseen and eternal.

For families without fathers, children left alone by working mothers, infants whose tender lives are stunted through neglect.

For those whose hold upon God has been relaxed, whose thought of God has become hard, who can see no possible outcome of good from the misery of their times.

Free Church Fellowship.

### A Prayer for Those Engaged in Social Service

O God of Love, we bless Thee for all who give themselves to Thee in service for their fellow-men. Grant unto them clear vision, true judgment, with great daring as they seek to right the wrong; so endue them with cheerful love that they may minister to the suffering and forlorn, even as Thou wouldst, O Jesus, Lover of Men.

Quoted from "Acts of Devotion."

## IN MEMORIAM

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Strange that in this Social Work number we should have to record the recent death of four people of real significance in this and the educational field—

On the 9th of February in Osaka there occurred a double Memorial meeting for two outstanding Social Workers of national reputation—two friends of a life-time who both died at the age of seventy-one within twenty-four hours of each other. One was Mr. Seizan Tomeoka and the other Mr. Shirosuke Arima of Tokyo.

The former had lived a thrillingly interesting life, packed full of Christian courage, adventure and good works—the latter was for long years the fine Christian Governor of the Toyoshima Prison in Tokyo—a man who influenced many other men for good. Mr. Tomeoka was one of the earliest reform workers for boys and young men—a valiant soul who suffered much for Christ in his early youth and could sympathize with all in temptation and tribulation.

These both will be greatly missed wherever Christian Social Workers speak of sacrifice and valor.

In the same month died Mrs. Hatsu Yano, whose husband was the founder and Head of the Kobe Orphan Asylum. She had been his faithful assistant since the early days when they both were so poor that food for their little adopted brood had sometimes to be begged through the streets by use of an old baby-carriage for bringing home the rice.

After Mr. Yano's death she still carried on the Orphanage, with the help of her only child, a daughter who had been educated at Kobe College; and now that her weary, but always determined soul has gone to its reward this daughter and her husband (Mr. and Mrs. Mizutani) have moved their own little family into the new buildings the City has recently helped them to build, and preppare to carry on their inherited task of caring for God's waifs.

The fourth very regretable death was that of Gentaro Daikuhara, President of Doshisha University—in Kyoto, March 9th, following an operation for appendicitis. President Daikuhara, one of the ablest of the educationists in Japan, was born in Nagano Prefecture in 1869—graduated first from the agricultural college of the Tokyo Imperial University—had served as an engineer and lecturer both in that University and in the Kyushu Imperial University, where he later served as President for three years before going to Doshisha. He had had also periods of

study in England, Germany, France and Austria—had represented Japan at World Applied Chemical Conferences in Washington and New York. He leaves a wife and six children, all married save the youngest son. But more than all his acknowledged intellectual achievements Doshisha and his friends prize the memory of his splendid upright Christian character, the sincerity of his faith and his kindly interest in all who came within the range of his acquaintance. Doshisha has added, to the list of her distinguished leaders the memory of another one of God's fine gentle-men.

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## SOME SUGGESTIONS FOR TEMPERANCE WORK

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E. C. HENNIGAR

In response to a request from a missionary in an outlying Prefecture the Committee of the Foreign Auxiliary lists the following as some of the practical ways in which a missionary can further the work of the National Temperance League.

Then Japanese officers of the League definitely ask our assistance in the following matters,—

1. Help in forming Temperance societies among students and children. It is important especially to get the Middle School boys before they learn to drink.
2. Urge churches and S.S. to help in Temperance education.
3. Help in organizing local societies and in organizing the local societies into Ken and Gun Associations for more intensive work. Nearly 30 Ken are already so organized.
4. Assist in raising a fund to send the Kinshu Shimbun (a monthly) to all Young Men's Associations in the Empire.

A few concrete suggestions as to how these requests may be met,—

1. Organize Kinshugun in S. S. This makes a fine week-day activity for a S. S. The Kinshu Domei have special literature for children and will gladly furnish information.
2. Include an occasional paragraph on Temperance in your sermons, Bible Class and other teaching.
3. Get a few interested ones together and form a society, or join the existing local society and encourage the local leaders, who frequently get discouraged and give up the fight.



4. Use Temperance literature. Put Temperance books in your circulating library.
5. Ugre organizing Temperance societies on your Newspaper correspondents as one form of activity. Suggest the 'Dry Village' idea to them. Such an idea may germinate, even if only after several years. There are 15 such dry villages carrying on today. 106 others are dry in spots, i.e. the Y.M.A. may be dry, or one buraku may be dry. One way to combat the depression among farmers.
6. Suggest, and organize amusements that are not dependent on sake, e.g. music, reading, the new Temperance folk-dance &&.
7. Secure a set of Temperance slides for use in loaning to the village groups.
8. Display Temperance posters.
9. Those in Kyushu (or any others for that matter) are urged to attend the Kinshu Daikwai at Fukuoka, April 8 and 9.
10. Join our Foreigners' Auxiliary and help push this movement.

The undersigned, secry. of this committee, will be glad to correspond with any wishing information in this matter. All literature, as listed in the enclosed sheet should be ordered from the Kinshu Domei, now in the new KYOBUNKWAN Building Ginza.

E. C. Hennigar, 23 Kamitomizaka, Koishikawa, TOKYO.

### Up To Date Temperance Literature

The Committee of the Foreign Auxiliary of the National Temperance League heartily recommends the following ten pamphlets. In lots of 100 or over the League offers reductions of from 30% to 50% in the prices, all postpaid. Order from the League direct. And please note the *new address*—National Temperance League, Kyo Bun Kwan Building, 4 chome Ginza, TOKYO.

1. Kinshu son no Jisseki. Gives the actual results of the prohibition in villages in Gifu, Nagano, Saga, Yamagata, Kanagawa and Ishikawa Prefectures. Written for us by the Soncho in each case. 27 pages, ¥3.50 in lots of 100 (post paid)

2. Kawaidani mura, 5 years of Prohibition. By the former Soncho. This is the pioneer of 15 'dry villages,' now on its second voluntary term. Many statistical tables showing gains made and other valuable information. 40 pp. ¥7.00 in lots of 100. (Post paid)

3. Bummei ye no Hangyaku (Treason to Civilization), Dr. Kagawa. Argues that the large consumption of sake is undermining the very spirit of the Japanese people and that the tremendous amount spent on 'wine and women' is largely responsibility for the poverty of the nation. Gives many examples of the tragedies wrought by sake in Japanese families.

Recommended by one member of the Committee as the best of all this literature. 17 pp. ¥4.00 per 100.

4. Alcohol and Neurology. By, Prof. Dr. Med. Morooka. Contains many diagrams showing the effects of alcohol on the nervous system, highly technical and authoritative. N.G.H.R. 18 pp. ¥7.00 per 100.

5. Koshitsu to Kinshu. By Count Futaara. Tells of the Temperance principles of His Majesty the Emperor. 4 pr. ¥.40 per 100.

6. Buddhism to Kinshu. Takashima Beiho. One of several pamphlets and books giving the teachings of Buddhism on this question. ¥.70 per 100.

7. 25 Sai Kinshu ho no Gorisei. Written by Prof. One of the Tokyo Imperial University. A closely reasoned statement of the reasons why alcohol should be prohibited to youths in the formative period of their life. 12 pp. ¥1.50 per 100.

8. Sake wa Naze Nonde Warui ka? By Dr. Med. Matsuura, formerly a dean in the Medical College of Kyoto Imperial University. Popularly written but authoritative. 7 pp. ¥1.50 per 100.

9. Rikugun to Sake no Mondai. Lt. Gen. Inoue, who made the Sendai Division dry. ¥1.50 per 100.

10. Kaigun to Sake no Mondai, Vice Admiral Ota. ¥1.50 per 100.

Also The 'Kinshu no Nippon' Monthly magazine. 15 sen per copy

'Kinshu Shimbun,' Monthly, 10 copies 25 sen

'Nozomi no Tomo' Monthly, for children, 50 copies 50 sen.

For titles of one page handbills at ¥1.60 per 1000 and many other publications see inside cover of the Monthly magazine.

## Temperance and Purity Notes

### *Changes at the Yoshiwara.*

The first government-taxed and government-licensed system of prostitution dates from the early 16th century, during the Ashikaga Shogunate. A century later, in 1612, the second Shogun of the Tokugawa line, gave permission for the establishment of a large licensed quarter in Edo at a 'place where reeds grow' viz. 'Yoshiwara.' The place has been changed and the quarters burned again and again but they have had a continuous history down to the present day. Now the change in public opinion on the traffic and the pressure of economic forces have brought the keepers to the point where they are willing to take down their sign and change their business into something a little less repulsive to public opinion. The conversations between the keepers and a group of members of the Diet have been chronicled in this department during the past year. Seven such conversations were held in 1933. Now, on March 13th a final meeting was held attended by eight Diet members, Messrs Hoshijima, Dei,

Miyake. Banto, Kawashima, Takahashi, Shiba and Tsuchiya, by Mr. Matsumiya Yahei President of the Abolition League, and by twelve representatives of the five licensed quarters of Tokyo, Yoshiwara, Shinjuku, Suzaki, Shinagawa and Senju, over 20 in all. At this meeting the keepers formally recorded their willingness to change the name and style of their business provided that they were allowed to carry on in some way that will provide a living. They also ask that some policy be formulated for regulating and restricting private prostitution which in the cafe and other modern forms is cutting into their business. They wish to conduct low-grade hotels, restaurants &&&.

This step is not, of course, ideal from our point of view, but it seems to be the most practical thing to accept it at this time, as the first step toward a general clean-up of the whole system. It means at least the prying loose of this 400 year old system. The Home Office authorities have very high ideals in the matter and are anxious that the reform may be one not in name alone but in very reality. It is hoped that the government will withdraw the license to the brothel inmates thus putting all prostitution outside the law.

The Abolition League has already formulated a strong programme for the next five or ten years and in the carrying out of this programme it looks for the active cooperation of the Missions and all Christian bodies. For a more detailed statement on this programme see the forthcoming Japan Christian Year Book.

Eight other prefectures are waiting on Tokyo's lead in this matter of abolition, Kanagawa, Shidzuoka, Yamanashi, Nagano, Aichi, Okayama, Tottori and Nagasaki.

### *Some Statistics.*

It is of interest to know that the number of those frequenting licensed brothels is steadily decreasing. An analysis of the tables recently published show that 'guests' have decreased in 32 prefectures and have increased in 13. Those showing an increase are, Tokyo, Gifu, Aichi, Osaka, Nara, Hiroshima, Kagawa, Fukuoka, Kumamoto, Miyasaki, Kagoshima, Tokushima and Chiba. Apart from Tokyo and Osaka the increases were slight, over the six years reviewed. The total number of guests registered in 1932 in all the yukaku of Japan was 22, 393, 870.

### *Six Brothel Quarters Abolished.*

It is published in the Nagasaki Prefectural Gazette of February 6th that the following four brothel quarters are forbidden to engage in this business, viz. Komachi, Kashiura, Funatsu, and Fuchimoto.

On the 12th of February the Inasa quarters was permitted to change



its business into 'special restaurant.' Maruyama, Yoseimachi quarters will change in the near future. All three in Nagasaki ken.

In Tottori ken the 36 girls in the Yonago Shinchu brothels were allowed to become shakufu (barmaids). The keepers of the quarters in Nara are also petitioning the authorities to allow them to make a similar change. All this rush is an effort to get ahead of the Home Office authorities who are preparing for some kind of a nation-wide abolition scheme in the not far distant future.

#### *Conditions in Akita.*

The quarters in Akita Ken, with 38 houses and 110 girls, were closed in June of last year. The authorities have just published a study of the results as seen at the end of the first half year. Of the 110 inmates, 9 took their freedom at once, and 16 subsequently, 7 changed to other occupations (probably meaning geisha) while 78 remain as *shakufu* (barmaids, waitresses or a low class geisha, as one prefers to translate it). The prefectural officials report no bad results in either hygiene, public morals or in breaches of the peace. The above 38 houses were turned into 'special restaurants' but report that for the most part their business has not been as good as was expected.

#### *Drinking Habits Changing.*

Whereas formerly 80% of the liquor consumed in Japan was consumed in the home, mostly at the evening meal, *banshaku*, today it is becoming more and more the habit to drink in bars and cafes which are found everywhere. Cafes, many of which are sponsored by brewers, began to appear in Tokyo in 1915-1916. The authorities are taking steps to move these places off the main streets and to supervise them more thoroughly.

Progress A recent survey of the Temperance Movement in Japan shows that the number of Temperance Societies in the Empire has multiplied 15 times and the number of members 12 times in the last ten years. For particulars of this survey the reader is referred to the forthcoming issue of the Japan Christian Year Book. The greatest advance has been in the line of local option for small rural areas or for homogenous groups. Temperance Villages, Mining Towns and Steamships have been noted on these pages in recent numbers.

#### *Premier Saito Praises Dry Villages.*

Again the Premier has gone out of his way to reward and encourage the dry villages of the country. Recently he has, with his own hand, written scrolls (*gaku*) for the 15 villages in the dry column. The fact that these are all carefully chosen from the classics and are all different shows the interest the Premier shows in this movement.

Two of the original 17 dry villages have dropped out, finding it difficult to live up to the high standard they had set for themselves. On the other hand three have completed the first term of abstinence and have voluntarily entered upon the second period. Kawaidani took this step three years ago and in November of last year Minami Tani in Toyama, and on January 31 of this year Kita Shio in Ishikawa renewed their pledges. These villages have learned that they not only can get along without sake, but are much better off in every way without it.

Recently Takatsu Buraku in Kokuye Mura, Tottori has decided that men up to 30 years of age shall abstain from alcohol.

Nakatsui village in Okayama Prefecture on February 25th went dry for a period of three years.

#### *Temperance in the Cabinet.*

Dr. Matsumoto Joji, the new Minister of Commerce is a member of the Tokyo Kinshikwai. This is the first time that a member of one of our societies has become a member of the Cabinet. It is of interest to note in this connection that the present Cabinet is very dry. Only two members use alcohol while three, viz. Premier Saito, Baron Yamamoto and Mr. Nagai Ryutaro are active in supporting Temperance work. Beside this some considerable support for our Temperance Bill has developed in the House of Peers. Baron Sakatani, Count Futaara, and Messrs Nagaoka Juichiro and Uzawa Somei are working for Temperance Reform, having supported the Bill to raise to 25 the age at which alcohol may legally be used.

The Bill to prohibit alcohol to youths up to 25 years of age was presented in the Diet again. The special committee apointed to deal with the bill amended it to read 'for students up to 25 years of age' and passed it 8 votes to 6. On the last day of the Diet session the Bill came up for a full-dress debate and was defeated 180 to 66.

#### *Temperance Offices Move to Ginza.*

As our Movement has grown so greatly in recent years the old offices in Kanda were found to be too small. On the first of February the offices were moved to the new Kyo Bun Kwan Building, fifth floor. It is very fitting that the Temperance League flings out its flag at this busy corner of the fashionable and heavy-drinking section of the Capital. The NGHR and Tokyo Kinshukai are also found at this address. It is expected that the Foreign Auxiliary will share this office next year.

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After the 20th International Congress on Alcoholism in London, July 19th to Aug. 2nd, to which Mr. Hennigar and Nagao Hampei are delegates from Japan—Mr. and Mrs. Hennigar will be sent to survey the situation in England in regard to Temperance Legislation—to Norway, Sweden and Denmark to investigate legislation as to vice and the use of alcohol. Upon return to Japan the Mission of the United Church of Canada is releasing Mr. Hennigar to devote himself entirely to work along these lines—which is all good news for the cause of righteousness in this country.

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Industrial Department of the Tokyo Kobokwan (W.C.T.U. Settlement House)



P. S. What *are* "types of Social Work or Interest"? The Editor apologizes for having added some articles to Mrs. Pedley's list as compiled—It is entirely possible that others might have been here included—the moral is—if you want still more material along these lines—search the back files of your old Quarterlies—some good stuff—still germane—may be found also in volumes before 1929. *I. Mac.*

## KOBOKWAN INDUSTRIAL PRODUCTS

NELL M. LAMOTT

The Kobokwan Settlement House is maintained in the slums of Terajima, Tokyo, by the Kwanto Foreign Circle of the W.C.T.U., as a demonstration project. Three years ago, the Industrial Department began with five neighborhood women, who were taught the art of making hooked rugs. Fifteen women are now connected with the department, and it has extended its field to weaving, crocheting and knitting. In order to insure sanitary conditions, no home work is permitted, all of the work being done in the industrial rooms of the Settlement.

Half of the women, usually accompanied by toddlers, are in the hooked-rug department, where they have attained a high degree of skill in turning out artistic floral, Japanese, and nursery designs. The best Japanese woolen yarn is used, and repeated washings have proved that the dye is fast. Among the Japanese designs the bamboo, chrysanthemum, camellia and *sasa* have proved very popular, while "Mary, Mary Quite Contrary," the little ducks and swan are liked for the nursery. Chair seats in sets for the dining room, as well as single ones, are also made. The following list will give an idea of the prices:

48" × 72"...	¥42.00
27" × 48"...	18.00
26" × 40"...	12.50
20" × 32"...	8.50
15" × 16"...	3.50

New designs, which have not yet appeared on the printed folder, are "Mary had a little Lamb,"—¥9.00, and "Little Boy Blue,"—¥9.00, also a pleasing plum blossom design. The illustrated folder may be obtained by application to Mrs. Willis Lamott, 1 Meiji Gakuin, Shiba, Tokyo. A

permanent display of rugs, and scarfs produced at the Kobokwan may be seen at the home of Mrs. E. T. Iglehart, 8 Aoyama Gakuin. During the summer, sales of rugs, scarfs, and other articles are held in Karuizawa, Nojiri, Ninooka, and Takayama.

Besides hooked rugs, braided and crocheted rugs are made of Korean cloth or cotton crepe, according to order. Silk rugs and chairseats are hooked from worn-out silk hose in interesting patterns, and with most attractive results. The Kobokwan is glad to receive donations of stockings in any color, or to make up orders from the customer's own. A 14" by 14" chair seat costs ¥3.09 made from the customer's own stockings.

On our three narrow and one wide loom, different-sized scarfs are woven, ranging in price from ¥5.50 for a wide Japanese style scarf to ¥2.00 for a narrow Ascot scarf. One of the most popular styles (50" × 10") in red, blue, green, or tan silk and wool, sells for ¥2.50, with a matching "zipper" purse at ¥2.50.

Gentlemen's scarfs may be had in white, white with a narrow gray stripe, or dark blue, priced at ¥2.50, and made in silk and wool.

Pink and white, or blue and white baby blankets are priced from ¥6.50 to 7.50. Rose, blue, or green afgans are crocheted in squares or stripes, ranging in price from ¥15 to ¥25, according to size. Various odd jobs are undertaken to order such as knitting sweaters, filling in needle-point, and Japanese sewing.

Tablets of charming writting paper designed by a well-known Japanese artist with a variety of subjects may be obtained from Mrs. Gilbert Bowles, 14 Mita Daimachi, Shiba, Tokyo, for twenty sen a tablet. Seasonal designs, such as Christmas, plum, cherry, and iris, the boys' and girls' festivals may be had, as well as pictures of Mount Asama, Lake Nojiri and many others.

Mrs. R. P. Alexander, 2 Aoyama Gakuin, is acting as agent for Showa hose, one of the best brands of hose manufactured in Japan for export purposes, and is giving the profits to the Kobokwan.

During the short period of its existence, the Industrial Department has seen some of its aims already realized: fifteen or more unemployed women given reasonably regular and gainful employment, amid pleasant surroundings, with their children cared-for, a growing interest in craft-work among them, the development of genuine Japanese designs, the laying of a foundation for an arts and crafts industry such as obtains among the peasants of Europe and the mountaineers of America, and a growing appreciation among the Japanese of the quality of Kobokwan products and their value in beautifying the home. The rug industry has had among its patrons, members of the Imperial family. Naturally, a work of this nature cannot be maintained by the patronage of foreigners alone. Therefore it

will be greatly appreciated if readers will call the attention of their Japanese friends to both the rugs and scarfs, for both are well adapted to Japanese use. On the other hand, the past winter, many friends of the Kobokwan, recognizing the unique character of its products, have come more and more to send them as presents to friends and relatives abroad.

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## CHRISTIAN LITERATURE SOCIETY NOTES

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L. L. SHAW

### THE GENERAL MANAGER.

As Dr. Wainright, the able and devoted General Manager of the society, left in March for his usual furlough, the staff of the Kyo Bun Kwan, together with those who had formerly served with the Society, held a farewell meeting at which about fifty were present. A presentation of a clock was made as a token of their affectionate respect and esteem and in the speeches made all expressed their great appreciation of the faithful years of devoted service through which Dr. Wainright has built up this great work.

The Executive Committee also put on record their warm appreciation of the great work of the Doctor for the Christian Literature Society especially during these difficult years since the total destruction of the Society's plant in the earthquake and in the construction of the present fine headquarters. It was said that the new building would remain a monument to his efforts for a hundred years.

Mr. Hampei Nagao, as president of the Kabushiki Kaisha of the Kyo Bun Kwan, has consented to carry the duties of the General Manager.

The Bunka Kyokai, with Mr. Tagawa kindly acting as chairman, will continue to operate as before and will receive contributions from the missions and individuals as before, though the actual publishing, for the present, will be conducted under the Kabushiki Kwaisha, Kyo Bun Kwan.

### OXFORD GROUP BOOKS.

All books published under the auspices of the Oxford Group are receiving much interest here and *For Sinners Only* is now in its second edition. Other books are in process of translation and it is hoped soon to have several more available in Japanese. One new one is ready. All books on the movement can be obtained here.



Devotional books of all kinds are in great demand and this shows a desire for spiritual growth and power and perhaps presages an awakening to new life in the churches.

The increasing interest in the religious training of children is also shown in the rapid sale of our two books for children, *Jesus, Friend of Children* and *God's Protecting Care*, and the one for girls, *Sister Sue*. These are on sale in some of the departmental stores and *Sister Sue* was one of the books recommended by the Education Department in its list of the best books for young people published in 1933.

### NEW BOOKS AND CARDS.

*Hurlbut's Bible Stories*—Translated by T. Isobe and S. Miura. pp. 795. Price ¥2.50 or ¥2.00 per volume in quantities.

This is a new edition combining the Old and New Testament volumes. It contains all the fine coloured plates and black and white pictures of the former two volumes as well as all the letter press. A better book could not be found to use as a text book in Christian schools for Bible teaching. A copy of this book should be in every Christian home, for the children will never tire of looking at the pictures and the reading of the Bible stories will make a life long impression. This book makes a very useful and handsome gift for all teachers of Sunday Schools and for all who are interested in Christian work for young people.

*Letters of Helen Keller's Teacher*—A. M. Sullivan Translated by Mrs. Y. Tsutsumi. pp. 165. Price ¥.50.

This is a delightful series of letters from Miss Sullivan regarding the progress and doings of Helen Keller. It is so charmingly written that anyone who begins to read is at once interested and must go on to the end. All Christian schools should have several copies of this book in their library and all who know anything about Helen Keller will be glad to have this addition to the life of this remarkable woman. In these letters Helen's dawning consciousness of God is shown. The *Life of Helen Keller* is published by the Society and this is an addition to that life.

*Meditations on the Holy Spirit*—T. Kagawa. pp. 165. Price 10 sen.

This new book from Kagawa's vivid pen gives a fresh interpretation of the Holy Spirit out of his own living experience. The usually accepted phraseology is not used and the whole subject is treated in such a fresh and inspiring way that it brings new life and hope and power to the reader. It is uniform in size and price with the series of *Meditations on Christ, New Life through God* etc. It is sold at the remarkably cheap price which the Kingdom of God campaign has made possible. It should be widely circulated in churches as well as amongst recent converts for all Christians will be helped by it to a fresh realization of the vast reservoirs of spiritual power available to those who will draw upon them.

*An Apostle to Youth*—John McCook Roots. Translated by H. Kuriya. pp. 32. Price ¥10 sen.

This is a short treatise in the Oxford Group series explaining the movement and setting forth its principles. This should be widely circulated in the churches and will be found most helpful in showing how the movement began and what it is attempting.

*Religious Values in Japanese Culture* (English)—By T. T. Brumbaugh. pp. 160. Price ¥2.00.

A book written in appreciation of the genuine and permanent values which have emerged in the long history of the Japanese people. These values are treated chronologically as elements in a rising structure of advancing culture, reaching its climax in the noblest principles of the Christian faith which the author believes Japan is learning to appreciate and exemplify. This is a book which will help readers to understand the great issues confronting the Japanese people and the rest of the world in present-day Japan, and to find possible solutions of these problems.

### MAGAZINES.

Many interesting letters reach the office telling of conversions and much help received from reading our evangelistic papers. The *Kingdom of God* newspaper goes into every corner of Japan and around the world to Japanese scattered abroad. It is doing a great work in linking up the Christians everywhere as well as in carrying the gospel into every part of the Empire.

*The Light of Love* (Ai no Hikari) is used greatly for evangelistic meetings in factories and hospitals and house to house visiting. Last week one lady, a graduate of the Higher Normal School, wrote to tell us of the wonderful illumination that had come to her in reading an article in *Ai no Hikari*. For years she has been seeking God and wistfully, doubtfully had taken the first steps of faith in Christ but no joy or uplift came. Then suddenly in reading last month's number she saw Jesus as her Saviour and Lord and her heart was lifted up and flooded with light and radiance.

*Little Children of Light* brings joy to the children with its pictures and Bible stories and should be used in Sunday Schools and in all Christian homes.

As one of the greatest needs of the work is the publication of more and better Christian literature for children we would welcome suggestions as to how to improve *Shokoshi* and to make it fit the needs of the Sunday and of Christian mothers for their children.

### REPRINTS.

*New English Hymnal*—Compiled by L. Smythe and E. Iglehart. pp. 100. Price ¥1.00.

This hymn book is much used in schools and Bible classes. This new revised edition is well bound in cloth board.

*Daily Strength for Daily needs*—by M. Tileston Translated by Hon S. Nemoto. paper ¥.60 sen cloth ¥1.00 leather ¥1.50.

That this book meets and answers the deep need of the Japanese heart is shown in the fact that it is more sold than any Christian book except the Bible.

## CHRISTIAN ORGANISATIONS AND THE LEAGUE'S SOCIAL WORK

By MARY A. DINGMAN

### INTERNATIONAL CHRISTIAN PRESS AND INFORMATION SERVICE, GENEVA

March 1934.

2 rue de Montchoisy.

Miss Mary Dingman has been Industrial Secretary of the World's Y.W.C.A. since 1921, and, in this capacity, has rendered eminent service in many countries, including the Near and Far East, Australia, New-Zealand and Honolulu.

The Disarmament Committee of the Women's International Organizations was formed in 1931, with the object of co-ordinating and centralizing the efforts of all the constituent groups throughout the world. The eight million signatures of Petitions for Disarmament were collected under its auspices and were presented to the President of the Conference in Geneva on February 6th 1932, on which occasion Miss Dingman, who had been elected unanimously as chairman of the Women's Committee, addressed the Conference on its behalf.

Miss Dingman has now left Europe on an extended tour in South America. We are glad to publish an article—which she was kind enough to write for our Press Service—on one of the varied aspects of co-operation between International Christian organizations and the League of Nations.

One hears much these days of the failure of the League of Nations in resolving conflicts and achieving some real measure of disarmament (a failure for which each member state bears its share of responsibility). But one hears very little of some real successes won by the League and its partner, the International Labour Organisation, in the field of human and social welfare. Still less is one aware of the active share taken in these efforts by the private or voluntary organisations with headquarters in Geneva which take an important part in co-operating in some of these activities.



A few special subjects which deeply affect the lives of women may be selected to show one aspect of this close cooperation. The struggle against opium and other dangerous drugs has from the beginning of the League been entrusted to it by the member states. Such a struggle was started many years before by voluntary organisations, and these bodies have continued to work actively in co-operation with the special commissions created by the League to carry on the neverending conflict against these evil forces of greed. Private bodies, religious and philanthropic associations, send to these commissions representatives who are often able to contribute first-hand information of value. These self-same private organisations are also effective instruments for educating public opinion to help in pressing for the ratification of any new agreements and in executing the recommendations of the League.

The great victory of the ratifications of the 1931 Drug Convention is widely known, but the patient efforts, official and unofficial, to secure the necessary number of ratifications before April, 1933, are not so generally appreciated. The private organisations kept their national representatives aware of the date by which such ratifications were necessary and helped to impress upon the governments that Christian people are on the watch and are learning to wield effectively the great potential force of their humanitarian interest. Much remains to be done to ensure the execution of this convention. The forces of greed never sleep, never relax their efforts; only equally alert forces of righteousness can ever successfully combat them.

Another illustration of the way in which one world-wide movement of Christian women has helped the League is that of co operation with the Enquiry into the Traffic in Women and Children. Two years ago, there was sent to the Far East a League Commission of three persons—one of whom was a woman. The organisation referred to above, the Young Women's Christian Association, with its world-wide associations, got in touch with the woman doctor on the Commission and told her of the Association leaders in the cities she was planning to visit, promising their help. Letters were sent to each city explaining the purpose of the visit of the Commission and urging that information be gathered which might not be furnished by the Government of the country. Some governments are more apt to care about saving face than about eradicating the evil. This appeal was responded to by many Association workers; and the woman doctor has returned with keen respect for the Christian workers who, feeling a sense of responsibility for those suffering from this iniquitous traffic, have informed themselves about these conditions and have tried to arouse public opinion to improve them.

Now that the Report of the League Commission has been published, it is being studied, and in April, 1934, the voluntary organisations having

branches in the East, or having special knowledge of that part of the world, are being invited to send representatives to take part in the discussion on the Report. These meetings should lead to formulating the best possible suggestions and recommendations for successfully eradicating this traffic in human beings—a traffic which outrages the decent instincts of all normal healthy-minded people.

A third sphere of co-operation has been in the matter of the suppression of fee-charging agencies for employment. This question has been before the International Labour Organisation for the last two years. While greatly desiring the elimination of all such agencies that exploited the workers, or that existed in the main for financial profit, it was essential that certain exemptions be made which would allow philanthropic and professional bodies to continue their labours on behalf of those seeking employment. A committee of such organisations met in Geneva, collected evidence from their workers all over the world, and drew up a memorandum which put forcibly the differences between the various kinds of "fee-charging" bureaux. Thus they strengthened the hands of those who finally drew up the Convention so as to exclude the evil and include the beneficent types of agencies.

The world economic crisis has had tragic results in suffering and demoralisation among the unemployed. The voluntary organisations have in many countries put forth unceasing efforts towards relief and reconstruction. Studies have been made of the moral and psychological effects on youth of prolonged unemployment. These have, in turn, been communicated to those who in the international sphere are seeking to show what are the immoral elements in our present accepted economic order, and how great is the need of profound modifications if society wishes to ensure itself against these recurring depressions.

Times such as these call for intelligence and study, plus the dynamic of great compassion, fed from the spring of love. Disinterested goodwill is not enough; scientific knowledge is not enough. Only those groups and individuals who combine both these essential factors can play an effective role in these rapidly changing days.

## BOOK REVIEWS

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*MOTT, WORLD CITIZEN. Basil Mathews. pp. 469. Published by Harpers in the United States and by S.C.M. Press in Great Britain.*

This story of Dr. Mott's life represents a happy confluence of the two elements that are essential to successful biography—great living and distinguished writing. That Dr. Mott is, in the words of the late Chief Justice Taft, "one of the exceptional men of this generation" is certainly not in dispute. No more is the literary qualification of Mr. Basil Mathews whose writings are familiar to readers in all parts of the English speaking world. Lovers of good biography will be grateful to the exigencies of life that brought these two men together, one an American and the other an Englishman, and both devoted to the great purpose of making real the invisible forces of our existence.

The plan of the book is in part at least unique. The author does not attempt to gather up the various strands in Dr. Mott's supremely active life with a view to giving a unified, chronological description of the whole. The first half of the book does this with reasonable consistency, but from that point the plan changes. The second half is made up of a series of chapters in which the fundamental principles and policies pursued by Dr. Mott throughout his life are discussed and elaborated in considerable detail. This accounts for such chapter headings as the following: bringing Christians together, other faiths and systems of thought, an artisan of peace, a master of assemblies, recruiting and training of leaders, the use of leisure, the release and use of money, and student of priorities. This method of treatment serves to leave the story suspended, as is proper since it deals with a man still in the heyday of his usefulness, still pressing on with vigor to an ever-expanding, ever-receding goal.

What we have in this volume is an exceedingly well written and ingeniously organized biography of a man whose great gifts of mind and spirit have been dedicated with all but unparalleled singleness of purpose to the world-wide interests of Christ's kingdom. Much of this story is but a putting into words of what has already been written large in men and movements throughout the world. In broad outline it is a familiar story. Dr. Mott's forty-five years of service to the kingdom of God have been lived to an unprecedented degree before the eyes of the world. Therefore while there will always be a lively interest in the record of these years, for they alone justify the book, this reviewer ventures the guess that the



years of preparation, those years at Fayette and Cornell, which so clearly foreshadow the subsequent career, will receive perhaps disproportionate study on the part of those who have had the privilege of knowing Dr. Mott. Never was it clearer that the child and youth are father to the man. It is true that the religious atmosphere, the modes of religious expression, and the somewhat intense personal evangelicalism of the students of that generation differ from the religious spirit and interests of students of our post war era, but these facts notwithstanding, it may be safely assumed that many of the most serious-minded young men and women in the colleges and universities of the world today will peruse the record of those three years at Cornell University with the keenest interest and in consequence will feel moved to a similar release of their spiritual energies. In his letters to family and friends, in his ways of dealing with committeemen who served under him as president of the Cornell Christian Association, in his careful weighing of issues, and in his method of reaching decisions on questions ranging all the way from attendance at a summer conference to the choice of his life work, in all these the great leader and administrator of later years is clearly anticipated.

There are romance and adventure in this book. This holds true of the volume as a whole but is particularly true of that first journey around the world when as a young man of thirty he undertook the supremely difficult and delicate task of drawing the Christian students of the world together in the bonds of a common fellowship. The result of this journey of more than 60,000 miles was the organization of the World's Student Christian Federation, unquestionably one of the greatest achievements of his life. In the accomplishment of this task he was following the line of vision rather than of duty. In a real sense he was carried beyond himself as is usually the case when a man undertakes the apparently impossible. Raised amid the familiar circumscriptions of mid-western, American protestantism, this young apostle of vital Christianity moved freely among the universities of the world, crossed almost every barrier of nation, race, creed, and religion by the unvarying display of patience, intelligence and consecration, and thereby finally made real the inspiring outline of his vision. As the author points out, this journey around the world closed what was a little less than a decade of service on behalf of students, but in these early years lay the germ of all that was to follow. This germ expressed itself "in the experiences across North America and then round the world, in the principles repeatedly used and re-tested, in the flexible organizational policy, perpetually modified in its applications but loyal to its root principles, and above all in the steadily growing zeal for drawing youth into personal discipleship to Christ."

It is quite probable that here and there criticism will be directed against the book for its almost exclusively appreciative, even laudatory

interpretation of Dr. Mott's career and achievements. Being human, readers will be inclined to harbor the conclusion, not made very explicit in Mr. Mathews' record, that at some points in this amazing story of achievement there must have been frustration and failure. But those who make this criticism must acknowledge that the author's attitude in this respect is very restrained. For the most part he permits the record to speak for itself, and where praise is given it is usually in the words of competent judges of men and events who have come to view Dr. Mott's personality and labors as factors of first importance in the creation of a better world. Furthermore it is appropriate to say that a biography of Dr. Mott at this time is not the occasion for what may be described as a critical estimate of his life work. Time and circumstance will test his labors and from those tests will emerge the only valid basis of a permanent estimate of his place in history. Whether it is true, as some profess to believe, that Dr. Mott's vision and energy and great powers of persuasion have sometimes combined to push programs of expansion beyond the limits of practicability, is also a question which only the vicissitudes of time can justly answer. Any attempt to deal with these and similar questions that always arise in connection with the work of a significant personality, would be premature in a biography of Dr. Mott at this time. In other words, Mr. Mathews has given us the only kind of story that is possible under the circumstances, and most readers who sit down to share the inspiration of its pages will agree that it is a magnificent story.

ARTHUR JORGENSEN

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*THE MEANING OF RIGHT AND WRONG.* Richard C. Cabot, M. D.  
pp. 463. Published by the Macmillan Co. 1932.

This book has an introduction followed by sections on (a) Right. (b) Wrong. (c) Implementation, and (d) Supermorals. There are also three appendices, (a) Some unsolved problems of ethics. (b) Definition. (c) Fifty-four declarations of war 1914 to 1918.

In searching for the solution of an ethical problem the first step is to enquire what agreements internal and external, tacit and implicit have been made. Obviously desires and needs do not always coincide. The unifying principle of all desires and needs is the "idea of growth." The need to grow is the centre from which all other needs branch out. We are so constituted that we must either grow through facing reality or decay by refusing to do so through self-deceit. Both success and failure may contribute to growth. "The heightened vitality of success builds up a head of pressure which starts the new advance." Failure may also be

an element in progress. "The pleasure of pre-attainment lures us along, the rebounding wrath of failure kicks us ahead." The author defines growth as, "the fresh expression of a purpose (or an idea) which keeps such continuity with its past and suffers only such losses by the way as it can bear without losing its identity."

In the application of the principle of growth the problem of "honesty," is considered. The subject divides itself into three parts: (1) Honesty with ourselves. (2) Honesty with others. (3) Types of reserve or secrecy to be distinguished from dishonesty. Honesty with ourselves is psychical selfpreservation. "To deceive others brings us no immediate or invariable punishment.....But when we deceive ourselves we are always and instantly caught, for we destroy in the act a portion of our own substance, and so have just so much self left to deceive again." A considerable degree of honesty with others is necessary if society is to exist at all. Most people would accept the principle that honesty is necessary in general but many would hesitate to say that all lies are wrong. However to argue that lies are justifiable on occasion is to undermine faith in honesty at any time. No conscientious defense of lying seems possible.

The problem of reserve or secrecy remains, Reserve may be said to be truthful "when it violates no explicit or implicit agreement to tell." There are some forms of reserve which are a public benefit and an ethical duty. Reserve is necessary when it minimizes the spread of evils which no one needs to share such as our anger, jealousy, or despondency.

It is also well to maintain reserve regarding "half-baked" opinions about persons, ideas, or institutions which may mislead ourselves or others. Furthermore "experiences of beauty, of religion, of difficult resolve are sometimes cheapened by the attempt to share them." Reserve is a virtue when to mention any subject would be likely to start a riot, or, in other words, cause people to lose their heads. The author includes much "frank talk," and "frank writing," about sex in this category.

"Wringing contains first a recognition of what is right, and then a wilfully achieved blindness to it." It may usually be described as self-deceit. We deceive ourselves by pleading necessity, by procrastinating, by habitual appeal to exceptions or emergencies, by convincing ourselves that we are nobody and by various by forms of selfishness. In many cases selfishness hides itself behind ignorance. "Some of our ignorance is assumed because knowledge would cost us too much. We know that the people whom we meet are just as real as we are and that if we followed that knowledge up to what it implies, we could not treat them selfishly. Their pain would hurt us and we should be led to take some trouble about it."



Ethical ideas require implementation. Diagnosis must be followed by treatment, praise and blame have their uses although both have their dangers. Condemnation may destroy the last remains of self-respect and self-confidence and do more harm than good. The emotion of shame is useful for those who are over confident and aggressive but should be avoided in those who are discouraged and dejected. Self-blame if it does not issue in prevention or recurrence of wrong doing may only result in the "perverted luxury of confession and emotional self-reproach." In the implementation of ethical ideas "brakes and tractors" are necessary. In other words undesirable action must be restrained and desirable action encouraged. In this regard technique, such as the "alarm clock," is important. For most people other human beings are the most powerful tractors that we can find until we reach religion which, in Christianity "is the noblest star to which our wagon can be hitched and to which it can be rehitched as often as it comes loose."

The most of the book describes actions done with or against a sense of obligation which expresses itself in the making, keeping and improving of agreements. Beyond this there is supermoral action which is done "because of the love of some one or some thing." Heroism is one form of supermorality which noticed or unnoticed exists in many people. Enthusiasm is another kind of supermorality which issues in creative art, scientific, philosophic, artistic, social and other effort. Moral effort is preparation for supermoral activity. "Ethical activity is what we do while we are building up our chance to voice somewhere and sometime our thankfulness that we were born and reared on a planet that can show us such wonder, such beauty, such devotion."

G. E. BOTT

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*CHRISTIAN MASS MOVEMENTS IN INDIA. J. Waskom Pickett*  
\$2.00. pp. 381. *The Abingdon Press, 1933.*

Over half the Roman Catholics in India are descendents of mass-movement converts, and not less than eighty per-cent of the 1,800,000 Protestants are products of mass movements. This statement in the Foreword of the present volume, indicates the importance of the problem studied. The author, with "wide experience as pastor, administrator and editor in India" was authorized by the National Christian Council of India, Burma, and Ceylon to make the survey. A foreword by John R. Mott places the imprimatur of missionary orthodoxy upon the book. The method followed—that of making an intensive study of ten areas—appears to be scientific. Carried out and interpreted by persons with adequate

background knowledge and with the sympathy and insight gained by long residence among the Indian people, the findings have peculiar value. The scope and arrangement of the book are adapted to make it appeal to the general reader as well as to the student of missionary science.

"The distinguishing features of Christian mass movements are a group decision favorable to Christianity and the consequent preservation of the converts' social integration. Whenever a group larger than the family, accustomed to exercise a measure of control over the social and religious life of the individuals that compose it, accepts the Christian religion (or a large proportion accept it with the encouragement of the group), the essential principle of the mass movements is manifest. A mass movement, which we would prefer to call a group movement, may comprise either a large or a small group, is ordinarily composed of one caste, and often includes all the members of that caste in one or more than one village." Mass Movements take place in India because from infancy the village Indian has been trained to subordinate personal initiative to the guidance of the caste group. Naturally the greatest number of such group movements have occurred among the depressed classes, yet other groups, including aborigines, have been included.

The book is an excellent study of the interpenetration of social patterns and religious conceptions. Especially does it show how the penetration of a previously isolated, community by new social forces modifies the old social patterns and produces changes in religious conceptions. We read of the social changes which come about with Christian conversion—the removal of psychological reactions of inferiority, the emergence of a new sense of value in the personality, new power to recognize and respond to opportunity, new appreciation of beauty and cleanliness, new position accorded to woman, new recognition of the need of education. In addition, relations with other castes is improved, child marriage declines, and outsiders accord greater respect to the personality of those affected by the movement. All of the above social gains, we are told, take place in proportion as the subject studied has had "regular and prolonged worship experience." In other words, social transformation results only as those swept in by the mass movement become as individuals connected to the Christian cultus.

The analysis of motives and attainments is of particular interest, but one is not surprised to learn that those who become Christians from spiritual motives or natal influence showed to better advantage than those whose motives were social or secular. Nor is one surprised that the highest attainment was registered by those whose parents were Christians.

Although eighty-five per-cent of the Christians retain their membership in their local caste organizations, a majority are loyal to the Church in the event of conflict between the two groups. In some regions Christians

become active in agitating for caste "rights." The break with idolatry and dependence on charms and amulets is more clean than is festival attendance, which appeals because of its gala features. The new faith brings relief from age-old fear of evil spirits, but not at once, although freedom from sorcery is high. Younger persons have been prevented from taking intoxicating or narcotic drugs, but little effects are found with regard to older converts. In no instance studied had Christian marriage completely replaced the older wedding customs. This was due to the retarded development of a Christian ritual adequate to supplant the week-long picturesque older customs. With a missionary or pastor visiting the groups only occasionally, the disposal of the dead was everywhere a problem. In one district a memorial burial service before sunrise on Easter morning had been worked out which conserved old values with the new Christian emphasis.

To a student of missions the analysis of the major values and dangers of mass movements is of particular interest. To a missionary in another land, however, the point of the book lies in the paths it opens up toward the nationalization of Christianity. Christianity must function within the inherited social patterns of a community. A half-Western religion may find acceptance among more sophisticated groups but is manifestly unacceptable to the farmers, the fishermen, and the "depressed" classes of any Eastern land. In this respect one conclusion of the book studied is particularly pertinent: "In the most successful of the mass-movement areas there is evolving an Indian Christian culture that is thoroughly Indian and distinctively Christian, with a minimum of the kinds of Western influence that offend Indian standards of good taste, ethics, and pure religion."

HEPBURN HALL



## PERSONAL COLUMN

Compiled by Anne L. Archer

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### NEW ARRIVALS

- GANDIER. Miss G. B. Gandier, from Pasadena, Cal. joined the staff of the J. E. B. in January. She is at present studying the language in Kobe.
- HAWK, LEACH SHELLEY. Three new families, Mr. and Mrs. Mortimer Hawk of Flagstaff, Ariz., Mr. and Mrs. Malcolm Leach, of Highland Park Church, Louisville, Kentucky, and Mr. and Mrs. J. Michael Shelley, Evangelists of Eugene, Oregon, expect to join the Yotsuya Mission this year.
- POWELL. Miss L. Powell, Nurse; (M.S.C.C.) of Orillia, Canada, is expected in April. She will live in Nagoya during the absence of Miss Bowman. She will then take up work at the New Life T. B. Sanatorium at Obuse, Shinshiu.
- UTTLEY. Miss I. C. Uttley (C.M.S.) is expected to arrive in March to take up work in Bishop Poole Girls' School, Osaka.
- VORIES. Mr. and Mrs. John Vories, Jr., join the staff of the Omi Brotherhood, arriving this Spring.
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### ARRIVALS

- CARLSON. Rev. and Mrs. C. E. Carlson (S.A.M.) returned on Nov. 30th, 1933, from a two year's furlough.
- COOPER. Miss Lois Cooper, (M.E.S.) Hiroshima, is expected to return from furlough on March 11th.
- COX. Miss A. M. Cox (C.M.S.) is expected to return in March from furlough spent in Canada, and will resume her work in Amagasaki.
- CUTHBERTSON. Mr. and Mrs. Cuthbertson (J.E.B.) are expected to return to Japan in April.
- FINLAY. Miss L. A. Finlay (M.E.C.) of Kagoshima, returned from furlough Dec. 15th, 1933.
- GAINES. Miss Rachel Gaines, (M.E.C.) Teacher in the Hiroshima Girls' School is expected to return from a nine month's visit to United States in April.

- HAGEN. Miss O. I. Hagen (M.E.C.) returned from furlough Jan. 2nd. Her address is Hirosaki.
- HARDER, HELTIBRIDLE. Misses Helen Harder and Mary Heltibridle (L.C.A.) arrived in Japan on Jan. 1st, from furlough.
- HUTCHINSON. Rev. and Mrs. A. C. Hutchinson (C.M.S.) are expected to return from furlough in England at the end of April, and will resume their work in Fukuoka.
- LEE. Miss Helen Lee, (M.E.C.) after a short furlough spent in the United States, is again teaching in Aoyama Gakuin, Tokyo.
- LEE. Miss Mabel Lee, (M.E.C.) returned Jan. 2nd. and resumes her work in Sendai City.
- MILLER. Rev. L. S. G. Miller D.D. (L.C.A.) arrived in Japan on Feb. 2nd, after an absence since May 1931.
- OLDS. Mrs. C. B. Olds (A.B.C.F.M.) returned from a special trip to United States in Sept. 1933.
- SHAW. Rev. R. D. M. and Mrs. Shaw (S.P.G.) arrived from England on Feb. 27th They will reside in Tokyo.
- STOKES. Miss K. Stokes (S.P.G.) is expected to return from furlough in England on March 17th. She will probably be located at 56 Yuki-no-Sho, Minato-ku, Kobe Shi, where she will be engaged in Kindergarten work.
- STRANKS. Rev. and Mrs. C. J. Stranks and Baby Boy are due from furlough on March 31st. They will live for six months at All Saints' Chaplaincy, 53 Nakayamate-dori, Kobe Ku, Kobe Shi. Mr. Stranks will be in charge of All Saints' Church during the absence of the Chaplain. on furlough.
- SPROWLES. Miss A. B. Sprowles (M.E.C.) Dean of the Girls' School, Aoyama Gakuin, Tokyo, returned Jan. 16th.
- WILKINSON. Mr. and Mrs. Wilkinson (J.E.B.) are expected to return from furlough in April.

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## DEPARTURES

- ANDERSON. Miss Irene Anderson of the Evangelical Ch. Mission, expects to leave on furlough in United States on May 15th by S. S. "President Pierce." She will make her home with her parents at Geneseo, Ill.
- BAGLEY. Miss Leila Bagley (M.E.S.) returned to United States on furlough on Dec. 30th, 1933. She left Japan earlier than planned on account of the serious illness of her mother, who passed away before she reached home.

- BOWMAN. Miss Nora Bowman, B. A. (M.S.C.C.) sails from Kobe March 26th for Canada via the ports and England. Her address will c/o Church House, 604 Jarvis Street, Toronto, Ont., Canada.
- CORNWALL-LEGH. Miss H. Cornwall-Legh (P.E.) sailed Dec. 26th, 1933, via United States for furlough in England.
- CRAGG. Dr. W. J. M. and Mrs. Cragg (U.C.C.) were given a farewell reception by the congregation of the Kobe Union Church on Feb. 23rd. Dr. and Mrs. Cragg are leaving on furlough via Siberia early in March. They will return to Canada via Switzerland, where their daughter Emily is to be married in the early summer.
- DE MAAGD. Rev. and Mrs. John De Maagd of Beppu, expect to leave on furlough in July. (R.C.A.)
- DEMAREE. Miss Alice Demaree, daughter of T. W. B. Demaree (M.E.S.) who has spent a year with her family, is returning to Los Angeles, Cal., sailing from Kobe on March 13th.
- ERSKINE. Mr. and Mrs. Hugh S. Erskine left Kobe for New York on March 3rd on the S.S. "Kirishima Maru." Mr. Erskine has been teaching English at the Wakayama Higher Commercial School for the past three years. They plan to remain in the United States.
- FORD. Rev. J. C. Ford, Chaplain of All Saints' (English) Church, Kobe expects to leave on six month's furlough early in April.
- HEMPSTEAD. Miss Edith L. Hempstead (M.P.) expects to sail from Kobe March 26th on furlough in the United States, via the Ports and England. Her address in U. S. will be.....306 Redwood Ave., Inwood, Long Island, New York, U.S.A.
- HENNIGAR. Dr. and Mrs. E. C. Hennigar of Tokyo, expect to sail for Canada on furlough early in June. They plan to spend a short time in England, attending the International Conference on Alcoholism.
- HEASLETT. The Right Rev. Bishop and Mrs. Heaslett (S.P.G. & C.M.S.) expect to leave Yokohama on March 27th per S.S. "Hikawa Maru" for furlough in England.
- KLUDT. Miss Ann Kludt (A.B.F.M.) who has been acting Principal of the Osaka (Baptist) Bible Training School expects to leave on furlough in the Spring.
- LEA. Right Rev. Bishop and Mrs. Arthur Lea (C.M.S.) and Miss Reid, sister of Mrs. Lea, sailed from Moji on 24th Feb. by S.S. "Kashima Maru" for furlough in England.
- MAYER. Rev. P. S. Mayer and family of the Evangelical Church Mission, are leaving on furlough in United States by S.S. "President Pierce," sailing May 15th.
- MICKLE. Mrs. J. J. Mickle Jr. (M.E.S.) and children sailed for the United States by the S.S. "President Lincoln" on Feb. 19th. Mr. Mickle, after a short stay in Shanghai, will sail for the United States via Europe on



the S.S. "Trier" on March 8th. They expect to return after a year's furlough.

NETTLETON. Miss Mary Nettleton (P.E.) sailed for England on furlough Dec. 26th, 1933, via the United States.

PEAVY. Miss Anne Peavy (M.E.S.) of Lambuth Jo Gakuin, Osaka, left on a short visit to the United States on Dec. 30th, 1933. She hopes to return in Sept.

PIETERS. Miss J. A. Pieters of Baiko Jo Gakuin, Shimonoseki expects to leave on furlough in July.

PETERSON. Miss Albertius J. Peterson, (S.A.M.) of Chiba City, left on furlough in United States Nov. 25th, 1933.

REIFSNIDER. Mrs. C. F. Reifsnider and son John (P.E.) left on furlough in United States Jan. 18th.

RICHARDSON. Miss H. Richardson (J.E.B.) left on furlough in March.

STETSON. Rev. Clifford Stetson and Family have returned to United States, and are living at Old Town, Maine.

SOAL. Miss A. Soal (J.E.B.) left on furlough in March.

WRIGHT. Rev. and Mrs. R. C. Wright (U.C.C.) of Toyama, expect to return to Canada on furlough in July.

WAINWRIGHT. Dr. and Mrs. S. H. Wainwright (M.E.S.) and Miss Elizabeth Waidwright, sailed for United States by the S.S. "President Hoover" on March 2nd on furlough.

WILLIAMS. Mr. F. T. Williams (J.E.B.) left on furlough in March.

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## CHANGE OF LOCATION

GRUBE. Miss Alice Grube (P.N.) Of Wilmina Girls' School, Osaka, has been assigned to the School of Japanese Language and Culture Tokyo, for a year, and is now residing with Miss Lena Daugherty at 102 Tsunohazu, Yodobashi-ku, Tokyo.

PEET. Miss A. E. Peet (M.E.C.) has removed from Kagoshima to 596 Kuhonji, Oe Machi, Kumamoto.

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## BIRTHS

BRUNS. Marlene Dorothy and Marjorie Ruth, born to Mr. and Mrs. B. Bruns of Saga on Dec. 3rd. '33. (R.C.A.)

CHAPMAN. A son, Charles Walter, was born to Mr. and Mrs. G. K. Chapman (P.N.) of Kobe, on Feb. 26th.

- SIPPLE. A Daughter, Marjorie May, was born to Prof. and Mrs. Carl S. Sipple (R.C.U.S.) of Sendai on Feb. 2nd.
- SPENCER. A son, Christopher Oswald, was born to Rev. Victor C. and Mrs. Spencer in St. Lukes' Hospital on Dec. 29th, 1933.
- WATTS. A son, Hugh Godfrey, was born to Rev. H. and Mrs. Watts of Niigata in December, '33.
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## MARRIAGES

- BARBER-QUICK. The marriage of Miss Doris Barber to Rev. Keith Quick (S.P.G.) Headmaster of the Cathedral Diocesan School, Shanghai, is announced to take place at All Saints' Church, Kobe, on Easter Tuesday, April 3rd. After a short stay in Japan Mr. Quick and his Bride will return to Shanghai, where they will reside. They will have the best wishes of very many in both places, where they are well known.
- CHAPMAN-PATTEN. On April 7th, in Christ Church, Nara, Miss Mary Jane Stewart Chapman, daughter of the Rev. and Mrs. J. J. Chapman of Kyoto, will be married to Mr. Philip Kenneth Major Patten, of Kongmoon, S. China. Mr. Patten is connected with the Asiatic Petroleum Company, and after his marriage will reside in Hongkong. Miss Chapman was born in Nara while her father was in charge of the work in Nara ken, so that she will be married in the same town in which she was born. After the wedding, Mr. and Mrs. Patten will visit relatives of the bride in United States, thence to England to visit the Groom's family. They will then leave for China.
- CLARKE-OLTMANS. The marriage of Miss Sarah F. Clarke, of Hiroshima, a member of the Presbyterian Ch. U.S.A. to Dr. A. Oltmans, took place in Kobe on Jan. 16th., The ceremony was performed by Dr. W. F. Hereford. Dr. and Mrs. Oltmans will reside at Meiji Gakuin, Tokyo.
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## MISCELLANEOUS

- ANDERSON. Miss Ruby L. Anderson (A.B.F.M.S.) may be addressed at 2535 Piedmont Avenue, Berkeley, California.
- BERRY. The Misses E. A. and A. J. Berry of Mexico, N. Y. arrived March 2nd and will make their home with their brother, the Rev. A. D. Berry of Aoyama Gakuin, Tokyo.

- BUZZELL.** On Dec. 3rd. the graduates of the Shokei Jo Gakko, Sendai with friends, presented a house to Miss Annie S. Buzzell, who was Principal of the school for many years. In a few months Miss Buzzell expects to occupy the house. At the present time she is actively engaged in evangelistic work in Tono, Iwate ken.
- CARPENTER.** Miss M. M. Carpenter, (A.B.F.M.) formerly of Surugadai, Tokyo, has moved to 34 of 62 Hayashi Cho, Koishikawa, Tokyo.
- CREWDSON.** Rev. and Mrs. Ira Crewdson (U.C.M.S.) formerly of Fukushima, may now be addressed at Farewell, Mich. Mr. Crewdson is Pastor of the Gilmore Christian Ch. near Farewell.
- ERSKINE.** Rev. and Mrs. Erskine (U.C.M.S.) formerly of Osaka, are now located at Uhrichsville, Ohio, where Mr. Erskine is Pastor of the Uhrichsville Christian Church.
- FORD.** The trustees of All Saints' (English) Church, Kobe, have asked Rev. J. C. Ford, after a short furlough in England, to return and resume the Chaplaincy for another five years, and to this Mr. Ford has consented. Mr. Ford has endeared himself, not only to the Congregation of All Saints', but also to the community at large and his safe return will be anticipated by many.
- HENDRICKS.** Rev. and Mrs. K. C. Hendricks; (U.C.M.S.) formerly located in Akita City, may be now addressed at Gladstone, Ore. Mr. Hendricks is pastor of the Christian Ch. in that place.
- HEINS.** Rev. F. W. Heins (L.C.A.) who returned to United States on furlough in Jan. 1933, has accepted a call to Inner Mission work in Rochester, N. Y.
- NORMAN.** Rev. C. E. Norman (L.C.A.) who returned to United States on furlough in April 1931, has accepted a Pastorate in Raleigh, N. C.
- PAINE.** The many friends of Miss Margaret Paine (P.E.) of Obama will be sorry to hear that she has received word of the serious illness of her father and one sister.
- SMITH.** The Rev. E. W. Smith D.D., former Executive Sec. of the Exec. Comm. of Foreign Missions of S. Presbyterian Ch. U. S. is visiting Japan, China and Korea. He spent the month of Feb. in Japan and gave two helpful Conferences to the members of the Presbyterian Ch, one in Takamatsu, Shikoku, and one in Nagoya. Later he will visit Kobe.
- THARP.** Miss Elma R. Tharp, (A.B.F.M.) formerly of Surugadai, Tokyo, Tokyo, has moved to 34 of 62 Hayashi Cho., Koishikawa, Tokyo.
- VORIES.** Under the auspices of the Womens' Clubs of Los Angeles and Pasadena, Dr. W. M. Vories of Omi Mission, gave a lecture on "Earthquake Proof Construction" before a group of architects, Educational Officials and Public-spirited Citizens in Pasadena, before sailing for Japan in November, 1933. He was in United States during



Oct. and Nov. on a business trip, which included a week at the Century of Progress Fair in Chicago to investigate modern building trends in the West.

YASUMURA. On Jan. 1st., Rev. Saburo Yasumura, formerly General Secretary of the National Sunday School Association of Japan, became Principal of the Osaka (Baptist) Bible Training School.

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## DEATHS

MILLER. Mrs. L. S. G. Miller, wife of Dr. Miller, Dean of Kyushiu Gakuin, Kumamoto (on furlough) died Oct. 26th, 26th 1933 at Bagby, Va.

PETERSON. Miss Albertina Josephina Peterson (S.A.M.) died suddenly at Philadelphia on January 4th., in her 78th year. With her passed away the last pioneer missionary of this mission. She arrived in Japan in November, 1891. She spent several years in Kamakura, and a shorter period in Hachiman, Gifu Pref. Her last 26 years were spent in Chiba City, where there are many telling tributes to her courage and faith. Miss Peterson left last November on furlough, expecting to return to Japan, but God called her to higher service.

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## CORRECTION

Page 83. Mid-winter Rural Number. The notice of the marriage of "Miss Minnie V. Sandberg to the Rev. Charles Hatch" should have read to the Rev. Charles Hatch SEARS, D.D. Dr. Sears is Executive Secretary of the New York City Mission Society (Baptist) and visited Japan in 1931 as a Member of the Fact Finders' Commission. Mrs. Sears is well-known in Japan, having served one term as a member of the Faculty of Soshin Jo Gakko, Yokohama, part of the time as Principal."

Note. The Editor of this column humbly apologizes.

## WHO'S WHO IN THIS ISSUE

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**J. KENNETH MORRIS** is a missionary of the Protestant Episcopal Church in America—stationed at Kyoto. He and Mrs. Morris have long been interested in social applications of the Gospel and are making good contributions in their city.

**MILDRED ANNE PAINE** a missionary of the Methodist Episcopal Church is Head of the Ai Kei Gakuen (A Health Center) in Tokyo which was much approved by our Fact-Finders and other Commissions.

**SHIZU HASEGAWA** who has contributed to our magazines before, is a graduate of Kobe College, teacher at Yamate Girl's High School in Kobe, and is a volunteer Probation officer in the Juvenile Court of Osaka.

**ELLEN EMERSON CARY**—mother of Frank and Alice Cary (all missionaries of the American Board (Congregational) is now retired from a long life of loving, active service in Japan, but still finds much that is helpful and interesting to do in her daughter's home and the community within our Kobe suburbs.

**SHERWOOD F. MORAN** (American Board, Cong'l) writes of his own Settlement House in Osaka where he shares with Alice Cary the duties and privileges of establishing standards of Christian friendliness for all that needy neighborhood.

**K. MIYAZAWA**—Concerning this article we must acknowledge our indebtedness to Rev. C. K. Sansbury of the English Society for the Propagation of the Gospel who secured the privilege of its re-printing from "The Church Overseas" and from Rev. Miyazawa for whose kind permission we are grateful.

**MISS MARY B. MCGILL** is a missionary of the Protestant Episcopal Church of America—who has been working for some years at the Leper Colony of Kusatsu. Miss McGill would be the last person in the world to consider herself in any sense heroic about the work she so enjoys, but we trust this little account of hers may serve to interest many who may not have known of this very worthwhile service—and the need she portrays, so modestly.

**MISS CHRISTINE B. NUNO**, a missionary of the American Episcopal Church, is the able and popular director of Public Health and Nursing at St. Luke's International Medical Center in Tokyo.



MASAYE OGURI also connected with St. Luke's (primarily in the clinic for Tubercular patients) is a graduate of Simmons College in Boston and has many ambitions for better health conditions for the children of her country, Japan.

WM. M. VORIES who writes of Omi Brotherhood has appeared too often in Quarterly pages to need introduction—He is still a busy architect, missionary, poet, musician and all round co-operator with forces for good in Japan.

WM. B. AXLING also needs no further introduction here. A busy missionary of the American Baptist Church—Foreign Secretary of the National Christian Council and frequent contributor to many Christian publications of the land.

E. C. HENNIGAR a missionary of the Canadian United Church has long been a faithful member of the Publications Committee of The Federated Missions—was last year Editor of the Year Book, and will be much missed during his furlough as he has so generously sent the Quarterly Temperance and Purity Notes of much value.

MARTHA PEDLEY who compiled the Index of former articles of Social Interest for Quarterly readers, is a member of the American Board (Congregational) who returns this summer to Boston, retiring from Japan. She proudly claims one of the longest periods of service in the country—has been for the past three years, since her husband's death, acting as Official Hostess at Kobe College.

NELL M. LAMOTT is a missionary of the American Presbyterian Board and has recently been elected Chairman of the Board of Directors of the W.C.T.U. Settlement House of which she writes. She also manages the Industrial Dept. of that very worthwhile Institution.

ANNE L. ARCHER the compiler of our Personal news notes is one of the most energetic of retired missionaries of the Church of England in Canada—If you don't send your Personals in on time—You'd better watch out!